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WAITING.

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst Time or Fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my barque astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruits of tears.

The waters know their own; and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

Serene, I fold my hands and wait,
Whate'er the storms of life may be,
Faith guides me up to heaven's gate,
And love will bring my own to me.

JOHN BURROUGHS.

BORDERLAND

Spirits Guide his Tug.

In the pilot house of the last brown-coated Dunham tug that plies up and down the Chicago river day after day rides a man who carries with him as passengers the spirits of his dead friends, and of other departed mariners whose mortal bodies he never knew, says the *Chicago Tribune*. The tug is the O. B. Green, the man, her captain, Louis Groh. As he stands during the long hours with one hand on the straight steel lever that guides tug and tow, he converses with these old and new friends as freely as with the members of the crew, and from them he obtains both information and advice about the river and the lake. For more than a quarter of a century he has been a master of tug boats on the river, and during that time has acted often on the advice of his spirit friends—advice so good that there are few men on this river or about the lakes with clearer records as careful navigators.

He is a short, thick-set man, with steel-gray eyes and a pleasant face, browned and weather-beaten by many years of exposure. Standing at the lever in the pilot house of his tug recently, he told of many strange experiences with the spirits.

"To begin with, I am a Spiritu-
alist from the ground up," he

said. "And why wouldn't I be? I have seen many spirits as plain as I now see you, and so have my wife and my boy. Why, right here in this pilot house I have seen them. It is many years since my uncle died. One night some one woke me up, telling me the tug was wanted. I saw a shadowy form in the door and ran to see who it was, and there was no one to be seen. A few minutes later a call came from the office that I was to go out after a tow. A little later, while I was at home, my uncle appeared to me and told me it was he who called me. He has often done it since, coming in a few minutes before the tug is to be needed.

TABLE RAISES IN AIR.

"It isn't only here on the tug I see these things, but at my home as well. My wife, my niece, my boy, and I, all see them and hear them. Sometimes when we are sitting at a table, or are near it, it will suddenly lift two or three feet in the air and move around. Often this happens during a conversation, and then we know the spirits want to say something. We ask them what it is, and they write it in letters of fire right in the air, so that we all, even the boy, can read it. Last Winter my aunt died near Detroit. One night, as we were talking about it, a spirit called our attention and told us that my aunt had left us some money sewed in the bottom of an old rocking-chair. I went to Detroit and found the chair, but some one else had cut it open and got the bag of gold.

"These spirits at home are our guiding spirits. Every one has one if he would recognize it. They are with us daily and are always willing to do anything for us. Why, my wife puts them to frequent use. When she mislays anything and cannot find it, she asks the spirits. They write in words

of fire just where it is, and, sure enough, there we find it. We put them to daily use thus in countless ways.

Often my wife feels worried about me and wants to know just where I am and what I am doing. She calls upon her guiding spirit and asks the question. The spirit goes out and sees me and comes back and tells her all in the twinkling of an eye. Sometimes, even, she wants to send a message to me and has no way to do so. She merely calls a spirit, asks to have me told, and knows it is done. The spirit appears to me here and writes the message for me. Sometimes I can see just the hand tracing the burning letters. I am used to these things, and they do not seem at all strange to me, though they might to another."

While telling these tales of strange visitations Capt. Groh was engaged in guiding his tug and its heavy tow through the narrow bridge draws of the South branch. There was an earnestness, a conviction, in his voice and manner that left no doubt as to his absolute sincerity.

Faith Cure in all Ages.

MLLE. C. DE LA BAERE.

The healing by suggestion which is now agitating the world has such multifarious ramifications that its control is beyond the ken of man-made laws and constitutions; for though the pecuniary question may be subjected to arbitrary measures, its transcendental possibilities cannot be affected by outside interferences. Mind over mind has an exhaustless, yea, an unfathomable source of avenues and by-paths which we all follow by turns, changing and modifying our ideas according to the experiences we meet or the conclusions we draw from observation.

Should restrictions be imposed upon practitioners? And can this be accomplished without interfering with somebody's free volition? Such is the present dilemma. It is a well-known fact that thousands have been healed through suggestion, and go their way rejoicing.

Some people consider that the manner in which cures are accomplished is of no moment, while others insist that individual faith, or auto-suggestion, is far the better way, as it protects the patient from taking the conditions of the healer. The fact is, the sick persons have always availed themselves of all possible means of recovering that precious treasure called health.

Not a nation nor a race can be found who has not in some way or other practiced faith cure. In Catholic countries the people place their faith in traditional legends which intelligent authorities and thinking minds do not always credit, however cures are accomplished, and it is the faith of the believers that has made them whole? In every church is one or several saints which have altars where miracles have been accomplished and where devotees worship and make offerings. In towns and villages almost every cross-road has a shrine for public worship, which is supposed to have some thaumaturgic value. But all those faithful Christians patronize their own saint and would be shocked at the very name of Mental or Christian Science.

In this country we have evolved into new-thought systems—a great step along the scale of progression. Let us be as broad and as noble as we can, by not denying to others any of the privileges which we desire for ourselves, and, like true logicians, reject nothing without investigation.



Bridge over the Seine, Paris, France.

Paganism had its sages and Christianity its sinners. Heaven and nature are patient and merciful to us all; let us extend the same privileges to each other.
San Francisco, Cal.

All is Universal Mind.

WALTER DE VOE.

The universe is one vast mind, expressing itself in all the manifold forms of vitality and intelligence. There are two poles to this great mind, positive and negative, for it is a mighty magnet of living, attractive force.

If we gain a comprehension of the law of attraction that radiates out from the positive pole of life, holding suns and systems of suns, as well as man and every atom of created life, in obedience to its one law; if we understand this law of all life, we shall know how to fulfill the law in order to progress to the highest attainments, and overcome every obstacle to the greatest success in all of our endeavors.

The sun of our solar system is the positive pole of attraction, which holds the negative planetary spheres subject to its controlling influence, and radiates to all the vibrations which we sense as light and heat. This sun in turn is negative and obedient to the influence of some more positive sun of magnetic force, a mightier center which regulates the movement of solar systems.

And yet this vast physical universe of created worlds and suns is but the negative pole of the mind of God. It is the lowest degree of expression of that Great Mind. It is the most inert or negative condition of mind possible. The name matter does not apply to this universal physical substance, because the word is used to express the idea of deadness or absence of life; but there is not an atom in all the universe utterly devoid of vitality or intelligence. It is all mind, an intelligent mind evolving and expressing more and more of its dormant energy in all substance, so that progression is natural to all life.

So much for contrast, and we turn to the positive pole of mind. We have been long enough identified with its negative pole, growing to our present state of positive intelligence only through long, hard experience, so that it is well for us now to acquaint ourselves with the aspect of the positive pole of mind, the source of all happiness, health and prosperity. Therefore, we turn our attention from the plane of forgetfulness to the plane of endless consciousness.

The positive pole of mind is the individualization and revelation of all the qualities and attributes of the Eternal Being. It is the Great I Am, the unceasing affirmation and expression of all the love, wisdom and power of the Infinite Unknown. It is the great Sun of God, forever radiating intelligence and life to all planes of mind, to all worlds and all beings.

These radiations of mental energy proceed out from their source through the heavenly realm, passing through all states and expressions of Divine Mind, until they reach the limit of the orbit of involution, when they commence to individualize, evolve and progress back through crystal, vegetable, animal and human forms, until the human mind and Divine Mind blend in conscious unity, and the mortal realizes the immortal-

ity of the Sons of God. So we see that the origin of all is God, and that all forms and minds are manifestations of God, evolving slowly but surely the latent possibilities of vitality and intelligence within them until they become gods with the conscious ability to mold their life and destiny as they will, thus manifesting the will of God.

Now for the practical application of these thoughts. We are compelled to progress from negative to positive continually through the experience that we gain in the battle for existence, but if we are willing to learn the laws of mind and apply them constantly in working life's problem, we will develop more rapidly in intelligence, and escape many of the mistakes which in our ignorance cause so much trouble and take so much time to rectify, and we will realize the happiness and success that comes from fulfilling the divine laws.

The positive pole of the thinking individual is that controlling power of the mind which affirms, I am, I will. This is the magnetic core to which everything of the nature responds.

Man is a magnet, an epitome of the Great Magnet, and through his positive pole he can appropriate and individualize all the qualities and powers of the whole, for this power of affirmation unites him to the positive pole of the Divine Mind and enables him to appropriate from this Radiant Center everything that he may need for the expansion and growth of his own nature.

There is no limit to the supply. It is equal to the demand, and manifests for man's use when he understands how to appropriate through the exercise of the magnetic power of his mind. He must know that the positive pole of all being is the real center of his own being, the Image into whose Likeness he is gradually growing. By identifying himself with the qualities which radiate from this mighty center, and affirming them for his own being, as the qualities that belong to all intelligence, latent or developed, he will build up the positive forces of mind which will overcome every negative condition of body or affairs.

Failure, sickness and misery are not real forces; they are not positive elements, but the lack of such; they are the result of negative conditions of mind, and are indications of a lack of vitality or knowledge.

The intelligence in the nature strives of itself to overcome diseased conditions, to remove irritating obstructions, and eliminate poisons from the system. This is recognized by physicians who give remedies merely to aid nature in her work.

If the intelligence of the nature can produce health, then if this bodily intelligence is intensified, greater healing powers will be the result. The mind can polarize the needed vitality and intelligence and draw it into bodily expression from the radiations that fill the mind of the world, by the mental affirmation, I am Life, I am Intelligence, I am filled with the Healing Power of the Mind of God.

The clouds of misery, fear and discouragement can likewise be dissolved from the mind by lifting it from these negative thought currents into the positive currents of joyous life, strength and unflinching courage through affirming, I am, I know I am, and there is nothing greater than I am. My mind is filled with the light and happiness of true thinking, and I

inspire faith and courage with every breath I breathe.

The mind can in this way be educated to a strong and substantial faith in its own powers; it will realize that success is a positive attribute of intelligence, and will work and study unceasingly to individualize intelligence by this mental culture until the whole character will be renewed and revitalized with a divine purpose, so that it will feel the strength and power to carry all its designs into successful execution.

Prosperity must attend the mind that realizes and cultivates the abilities natural to it and which knows that all material things are subject to the influence and attraction of mind. This will be demonstrated as the mind casts out all beliefs of lack or want, and is trained to know that I am success; I am prosperity; I am a mighty magnet for money; I draw to myself everything that I desire to make my life comfortable and complete; I will manifest the vitality and intelligence of God, and enjoy health, happiness and prosperity in all my ways.

Chicago, Ill.

Attacks on Spiritualism.

MRS. C. K. SMITH.

What is there so dreadful in the fact that our loved ones whom we once thought were dead and buried out of our sight, are still alive, and can, under proper conditions, assure us of their comforting presence? Why are so many engaged in the effort to overthrow belief in these well-ascertained facts?

A book of over 400 pages, entitled "The Law of Psychic Phenomena," by T. J. Hudson, is intended to totally demolish spirit return. Not that he denies the manifestations, but attributes them to the subjective self of the medium. He says that suggestion is the all-potent factor in the production of all phenomena; that man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action.

The writer further says: "A large class of psychological phenomena is by many persons referred to the direct agency of the spirits of the dead. No two individuals exactly agree as to the ultimate cause of the phenomena." Is this in any sense true?

He further on very benevolently says: "I do not charge mediums, as a class, with immoral practices, but through a want of knowledge of the laws which pertain to subjective mental activity, the one that exercises that power in the form of mediumship is in constant danger of being led astray. He invokes a power that he knows nothing of—a power which may, any time, turn and rend him. Being the medium's own subjective entity, it necessarily follows the thought that is uppermost in the medium's subjective mind."

I quote again: "It is doubtless true that the Eastern adepts know more of the practice of subjective arts than is dreamed of by spiritists. They believe in their power to communicate with the spirits of another world the same as the modern spiritists. The fact that they denounce as dangerous to health, morals and sanity, the practice of mediumship, is a hopeful sign." Is this latter assertion correct?

Pity the ignorance of a man who

can gravely assert that "the so-called spiritual manifestations add nothing to our stock of knowledge of what is in store for us beyond the grave."

San Diego, Cal.

Test Conditions for Mediums

ELIZABETH DUNHAM.

Why not give the mediums a chance, as well as investigators and skeptics? Why were mediums at the very start treated as if they were frauds attempting to deceive people? Why did investigators desire that the mediums should be so securely bound so that it would be impossible for them to move a hand or foot, that investigators might know they could not make the raps?

When mediums gave their whole time to the work, and were put under test conditions to satisfy the public, some said they only worked for money. All grades of people consulted them, each with an object in view, but mostly to detect fraud or to substantiate his own views of the phenomena.

Communications given by good spirits through them were garbled and published, and though they knew such accounts to be (if not wholly false) so misrepresented as to give them an entirely different meaning. No publisher of any secular paper would dare to give any corrections if offered by a medium.

Perhaps these test conditions were necessary to establish a belief in the phenomena, which is now accomplished, but is it not time now for the mediums to throw off the bondage of test conditions, and put forth all their efforts to spread the true light of spiritual wisdom given them by their guides, and through them to those who are seeking for spiritual light and for wisdom from on high?

It seems strange that people will arrest and lock up mediums, for expressing things taught by angels, but if they have the confidence of their friends (Spiritualists) to give them individual liberty, then public liberty may be expected.

Glen Aubrey, N. Y.

Temple in Philadelphia.

Representatives of every society of Spiritualists in the city attended the dedication of the Temple of the First Association of Philadelphia, on Twelfth St.

President F. J. Keffer delivered the address of welcome, and, following the invocation, by Mrs. M. C. Von Kanzler, of Syracuse, the temple was "dedicated to the cause of truth" by Mrs. M. E. Cadwallader, Vice-President of the association, who also handed to the President the title deeds of the property, in trust for the society.

In her address Mrs. Cadwallader gave an outline of the history of the association since its formation in 1841 as a psychic society. After various changes it was organized as a society of Spiritualists in 1852, and was incorporated under the laws of the Commonwealth in 1857. It was, she said, the first Spiritualist association to demand and to obtain recognition as a religious body in this Commonwealth.

Mrs. Cadwallader made an address also at the meeting of the Children's Progressive Lyceum, at which was adopted a resolution relative to the transition of Presi-

dent McKinley," and expressing sympathy with Mrs. McKinley in her bereavement.

McKinley resolutions adopted by the Bootle and John Lamont Spiritualist Societies, of Liverpool, England, were read, together with a copy of a letter from the former society to Mrs. McKinley, signed by the Secretary, Miss Emma F. Norton, as showing the widespread mourning in England on the death of the President.

The exercises were conducted by Arthur Groom, who expressed the hope that the Government will use every effort to stamp out anarchism, whose teaching, he argued, led astray the man who assassinated the President.—*Public Ledger*.

The National Convention.

On Tuesday, Oct. 15, the Convention was called to order at 10 a. m. by President Barrett, and after the Colby Trio had given a musical selection, Mrs. May S. Pepper of Providence, R. I., gave an invocation; then the address of welcome was made by President Barrett.

It being announced that Mrs. Carrie E. S. Twing was dangerously ill, it was voted to send her a telegram of sympathy, and the Convention spent a few minutes in silent thoughts of love and healing.

After the Committee of Credentials had reported, and delegates recognized, the remainder of the forenoon was devoted to five-minute speeches.

Moses Hull presented a proposition from Morris Pratt and his wife of White Water, Wis., offering to donate \$30,000 worth of property in that city to the National Association for the purpose of establishing a Training School on the same principle as the one conducted by Moses Hull and A. J. Weaver, in Ohio. It was to be a free gift, provided that \$10,000 be raised by subscriptions for the purpose of endowing the School; and a motion was carried to accept the offer. A committee, consisting of H. D. Barrett, T. J. Mayer and Alonzo Thompson, was appointed to arrange for its acceptance.

Most of the delegates present made short speeches, giving an account of the progress of the Cause in their immediate localities. All were very enthusiastic and optimistic, showing that the delegates were greatly in earnest.

The Committee on Rules reported that the sessions each day should be from 10 a. m. to 12:30 p. m.; from 2 to 5, and 7:30 to 10:30 p. m. The report was adopted.

The president then reported a number of committees. The reports of the president, secretary, treasurer and missionaries were read and referred to proper committees.

WEDNESDAY'S SESSIONS.

A committee to prepare a history of Spiritualism was appointed, consisting of Dr. Dean Clark, Mrs. E. F. Hurth and Mr. Samuel Wheeler.

The case of Miss Belle Bush of Belvidere Seminary, N. J., was reported, and as she was said to be in distress, a committee was appointed to secure aid, and \$100 was subscribed. The committee, consisting of Mrs. Zada B. Kates and Mrs. E. R. Williams, will continue its work, and see that the funds are used for the purpose designated.

The matter of uniting the Lyceum and the National Associations

was fully discussed, and resulted in the adoption of a motion consolidating the two.

THURSDAY'S SESSIONS.

The committee on the president's report said that they had deliberated upon the matters contained therein, and recommended the adoption of the following points, and on motion all the points enumerated by the convention were adopted.

That Theodore J. Mayer be heartily thanked for his gift of national headquarters.

That reports of the conventions be printed and distributed.

That tracts and other spiritualistic literature be freely distributed.

That in contested will cases funds be set apart for the expenses of actions in court.

That a special committee be at once appointed to defend mediums under charges before the courts or subjected to a license fee.

That mass meetings shall not be entirely abandoned.

That the missionary efforts of the convention be seconded and extended by the employment of ten missionaries.

That speakers be "settled" as regular pastors wherever possible.

That the valuable suggestions and careful thought of the president on the subject of phenomena in the home and the laboratory of the scientist are endorsed, but as to Mr. Barrett's suggestion that phenomena be not exposed to the curious and the insincere, the committee advised a reference to a special committee.

That future national conventions give half a day to the work of the Lyceums, and that a capable teacher, preferably Mrs. Mattie E. Hull, be appointed missionary.

That a history of Spiritualism be compiled and a special "history fund" be created.

That an international congress of the Spiritualists be held in St. Louis during the world's fair in 1903.

That delegates be appointed to other organizations of free thought and liberal inclinations.

That all mediums should be educated to the fullest degree possible.

That co-operation with the spiritualistic camp meetings should be heartily encouraged.

That altruism—the gospel of love against selfishness—receive more thoughtful attention.

That auxiliary State associations be allied to the National Association, especially for co-operation in repealing obnoxious State laws.

That the convention continue to meet in October.

That action be taken immediately on the "medical persecution of clairvoyants."

That the spiritual press be heartily endorsed.

That the entire message be heartily approved.

The committee to whom were referred the reports of the secretary and treasurer reported that they found the same correct, and commended the efficiency of these officers, and the reports were adopted.

The report of the Committee on Resolutions was read and recommended with recommendations. The spiritualistic and secular press were greatly thanked for their courteous treatment.

The lengthy report of Mr. and Mrs. Sprague, as missionaries, was approved and ordered to be filed as a valuable addition to spiritualistic

history; that they be heartily thanked for their earnest work, and their suggestion referred to the incoming Board of Trustees.

A letter was read by President Barrett from Mrs. M. E. Cadwalader and Mr. B. B. Hill, regretting their inability to be present on account of illness, and expressed a hope for the success of the convention.

The evening session was devoted to the reports of the delegates, and elicited much interest and enthusiasm.

Congressman Schrim made an announcement, which met with the most enthusiastic favor, to the effect that a legacy to the Baltimore Union, which had been contested in the courts, had been so adjusted by compromise as to give the Cause of Spiritualism the sum of over \$25,000, and with that sum the congregation intended to erect a modest hall and create an endowment fund.

FRIDAY'S SESSIONS.

In the morning the N. S. A. headquarters were dedicated by President Barrett to the cause of truth and to the service of the angels. He then introduced Mr. Theo. Mayer, who presented the building to the Association a year ago. He made a few appropriate remarks, and then presented the Association with oil paintings of the three Fox girls, which will hereafter decorate the walls of the headquarters. Mrs. Longley also made an appropriate speech.

Geo. H. Brooks, a missionary, made a report, which was very satisfactory, and ordered to be made a part of the records of the convention.

The next convention will be held in Boston, Mass.

The proposed amendments were next discussed. The one relative to the election of trustees was on motion defeated, continuing the present methods. The other amendments, after animated discussion, finally shared a like fate.

In the afternoon Finance was the subject under consideration, and \$2,416.60 were there and then paid in, and a considerable sum pledged for the continuance of the work of the Association for the coming year. With \$11,000 surplus in the treasury and a regular income of many thousand dollars, the financial prospects of the Association are thought to be most promising.

The election of officers only added one new member to the Board, Geo. W. Kates of Kansas. It was understood that D. P. Dewey of Michigan, whom he succeeded, did not desire to serve again. Mr. Dewey was not present at the convention.

The Board stands: Harrison D. Barrett, president, Needham, Mass.; Hon. Thos. M. Locke, vice-president, Philadelphia, Pa.; Mary T. Longley, secretary, Washington, D. C.; Theodore J. Mayer, treasurer, Washington, D. C.; Illyd C. I. Evans, Washington, D. C.; Hon. Alonzo Thompson, Fullerton, Neb.; Clarence S. Pruden, Saint Paul, Minn.; Cassius L. Stevens, Pittsburgh, Pa.; Geo. W. Kates, Kansas.

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 80 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, NOVEMBER 2, 1901

If we Ascend to the mountain tops of light and knowledge, it is but to discover still higher peaks crowned with more refulgent halos.

Mr. W. J. Colville is expected to be in London on Sunday, Dec. 15, and his address there will be in care of Mrs. Belle Lewis, 99 Gower St. W. C., London, Eng.

Your Ideal should be the measure of your aspiration. He who has no ideal can never rise above his present condition. But the person who has an ideal may and should try to realize it. The aspiration is the ladder upon which he rises.

Mme. Montague was surprised at her residence on Sept. 27 by her July Developing Circle, who presented her with an elegant and artistic little tea and coffee service with a suitable inscription and a design of the sun-rising over water engraved on the tray. Mme. Montague was highly pleased at this proof of the high esteem and affection in which she is held by her pupils. These facts we glean from the *Light*, of London, England. Her many friends in America will be pleased to notice this new proof of her continued popularity in England.

Suicide, to avoid the disgrace attendant upon the exposure of wrong doing, is quite common of late, says the *Banner of Light*. It is the resort of the coward and deserves the severest condemnation on the part of every illumined soul. Sooner or later every one must meet his Soul-Self face to face; with the crime of suicide as one of the ghastly scars upon the tree of being, what man can face it without the keenest of remorse? It should be frowned upon by all Spiritualists.

Great is Diana, the Goddess

The spreading of New Thought ideas and liberal teachings generally, is quite alarming to old-fogy and belated theologians and dogmatic bigots. They are saying, as did their prototypes in old Ephesus 2000 years ago, when they saw their craft in danger—"Great is Diana of the Ephesians." But Diana, and many other deities whom men ardently worshipped, in their blindness and zeal years ago—are now deserted and forgotten. Their altars, sacrifices, doctrines, priests, dogmas and ceremonies have passed away, as are the doctrines and dogmas of the past century now fading away under the blazing light of science and research which now pervades the earth.

It is not strange, therefore, that the devotees of antiquated forms and ceremonies should give a "dying kick" as a last effort to keep back the rolling tide of destiny. It should be expected, as a part of the inevitable.

The powers of Mind over Matter—of thought over disease—of mental suggestion over tired nerves and wasted energies—of magnetic currents over the earth's atmosphere, allowing men telepathically to converse when thousands of miles apart, without any wires or visible means of communication, is astounding. All these are but ringing the knell of destiny over the fading away of superstition, ignorance and degradation.

Antiquated ideas may writhe, but must finally succumb. They may instigate trouble, but cannot stop the march of Truth. As an instance of this kind, we will state the fact that the mail of Helen Wilmans has been stopped by order of the Postmaster-General, because of her giving absent treatments for the cure of disease. As she instructs her patients to sit 15 minutes each day in silence to receive her thoughts of healing, the Attorney-General interpreted this to mean that she gave a separate sitting of 15 minutes to each patient. She claims that she gave her healing powers to them *en masse*, just as a clergyman may address a congregation, giving all who listened to him the benefit of his thoughts and magnetic force. In the same way her patients, who are "in silence" at a given time, catch her healing powers in thought-waves (akin to wireless telegraphy) and respond to her soul forces, and are thereby healed. Zeal in executing the law is often the result of religious bigotry and prejudice; or instigated by envy and jealousy of rivals.

Speaking of her healing through the powers of mind, the *Banner of Light* very pertinently remarks as follows:

We fail to see why she should be placed under the ban of the law, when Catholic priests, Protestant ministers, and other religionists, are permitted to receive money for masses, prayers and "sanctified touches" for the relief of disease.

If the law is to be applied to one class, let it take in all classes who are guilty of the same offense under other names. Then justice will be done, and not until then.

The National Convention.

On page 3 will be found a Report of the sessions of the National Convention held in Washington, D. C., Oct. 15 to 18, 1901.

This Report will be read with interest by many Spiritualists, for it is the first time that a National Convention has been held in its own home at the national capital.

It was a very enthusiastic and harmonious gathering, and some three or four thousand dollars were subscribed as a fund to aid the missionary work of the Association during the coming year.

All the old officers were re-elected, and all but one of the Trustees (who was not present and desired to be retired) are also retained for another year.

Just before this JOURNAL is printed, we have received the following notice from Secretary Longley:

INDIVIDUAL MEMBERSHIP.

Henceforth there will be no such thing in the N. S. A. as "contributing membership," as such has been misunderstood and perverted in many instances. Membership in the Mediums' Defense Fund is another branch of this organization, and has nothing to do with what has been called "contributing membership."

Any friend wishing to help the good work of the N. S. A. along will be welcome to contribute annually or occasionally to its treasury, as formerly, and we will receipt for such donations. All contributions are very acceptable, and we trust there will be many through the year, but no one will have an individual membership of any kind in the National Association.

The only accredited missionaries for the year are the special workers sent out from this office—Mr. and Mrs. E. W. Sprague, Mr. and Mrs. Geo. W. Kates, Mr. Geo. H. Brooks and Mrs. Carrie E. S. Twing. Certificates of missionaries and State agents sent out in former years are not now valid, having expired before the last convention.

We have entered upon another year of work for the Cause, the outlook is promising, and the need of labor all over the country is great. We ask for the sympathy and co-operation of all earnest souls who desire to see the truth extended and the blessings of Spiritualism carried far and near.

MARY T. LONGLEY, Sec.
600 Pennsylvania Ave. S. E.,
Washington, D. C.

Human Aura.—Every one is surrounded by an atmosphere, the same as this planet earth. This atmosphere is of different colors and shades, corresponding with the mental attitude we are in. A clairvoyant can read your past history, since every one carries with them an open volume of past records. When people realize this fact, they will be more guarded in thought, feeling and action.—*John F. Morgan.*

The Breath of Life has moved to 91 Main St., Battle Creek, Mich.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

THE CROWN OF THORNS, a story of the time of Christ, by Paul Carus. Illustrated by Eduard Biedermann. 73 pp. Price, 75c. Chicago: Open Court Publishing Co., 324 Dearborn St.

It is a brief story endeavoring to present in palpable form the origin of Christianity. The plot is historical, and is designed to show the way in which Christianity developed from Judaism through the Messianic hopes of the Nazarene.

HEAVEN REVISED—a Narrative of Personal Experiences after the Change Called Death; by Mrs. E. B. Duffey. Price, 25c. Published at this office.

This is a new edition of this exceedingly interesting work. It presents a graphic description of our employments hereafter, and the abodes in the spirit-world.

Practical Psychology is a quarterly magazine of interest to mothers, teachers, ministers, physicians, authors, public speakers and others vitally concerned in the cultivation and development of the human being through the practical application of psychological principles in the highest and best sense to daily life. 10c. 505 Massachusetts Ave., Boston, Mass.

Superstition Trail, a powerful tale of the West, by Owen Wister, and illustrated by Remington, is the opening story in the Hallowe'en Number (Oct. 26) of the *Saturday Evening Post* of Philadelphia.

Will Carleton's magazine, *Every Where*, for October, is one of the most interesting of the many monthlies that have come to hand. That keen-eyed editor and charming writer seems to know exactly how to make a magazine that will entertain everybody, and, at the same time, instruct without tiring the reader. 50c a year. 368 Gates Ave., Brooklyn, N. Y.

Among the contents of *Metaphysical Magazine* for October we find the following interesting articles: The Philosophy of Unity, The Hero of the Aeneid, Philosophy in China, and King Asoka, the "Constantine" of India. 25c. Published at 110 West 32nd St., New York, N. Y.

The Arena for November, among its excellent contents, has a symposium on "The Gospel of Destruction," having reference to anarchy in America, a problem which interests all the people to a considerable extent. "Government Ownership of the Telegraph and Telephone" is discussed in a brief interview with Justice Walter Clark, LL. D. Price, 25c. Alliance Pub. Co., New York.

Realization for November contains many valuable articles, viz: The Source of Life Sufficient for Health, Continuity of Consciousness, The Fire-Ordeal III, Poise in Action, and Static. Bi-monthly. 1540 Howard Ave. N. W., Washington, D. C. Price, 25c.

Special Notice to Subscribers

Under a recent ruling of the Postoffice Department, no subscriber to a periodical is considered to be legitimate who is more than *three months* in arrears, and copies of the subscription lists must be submitted to the Postmaster-General for verification, when required.

Every subscriber is therefore cordially invited to look at the wrapper-label on this JOURNAL, and if the date on it is past, please send us a remittance to move it ahead again. If it is "31 Oct. 01," it means that you have paid up to the end of October of this year. If any other figures are found there, you have paid to the time indicated by them.

Letter from Spartansburg.

TO THE EDITOR:

Sept. 22 and 29 were the occasions of a grand spiritual feast through the instrumentality of Mrs. Carrie Twing of Westfield, N. Y. She is a speaker of exceptional ability and charms every one with her winning ways and soulful addresses.

A large delegation from Titusville helped to swell the already large crowd in attendance on Sept. 29 and all report the day one of unusual pleasure and profit.

Our resident mediums also participated. Many were interested who had never before been attracted to our meetings, and a desire awakened in these souls to learn more concerning the higher sphere, their inhabitants and their lessons.

Some time in the near future Mrs. Twing will deliver in Spartansburg her lecture, "A Study in Black and White, or Life in the Sunny South." The proceeds of this lecture will be devoted to the payment of the debt upon our church. We hope that it will be filled. WM. J. COWEN.

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Mrs. D. M. Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve. Phone, Church 680.

Edward Earle, Independent Slate-Writer, 328 Ellis St., S. F. Seances Sun., Tues. and Thurs. Readings daily except Sunday.

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Mrs. Anna L. Gillespie, 490 14th St., San Francisco, Cal. Readings. Will answer calls for lectures and funerals.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Hendee Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. Lena Clarke-Hoves, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423½ So. Spring St., Los Angeles, Cal.

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.

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Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 521 Golden Gate Ave., S. F., Cal. Readings and Treatments daily.

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IN MEMORIAM.

Col. Wm. H. Fiske, who Departed this Life
Sept. 26, 1901.

[He was well known in San Francisco].

How different it must seem to you,
Who are passed unto the other shore,
To greet again, and clasp the hands
Of loving friends you met of yore.

And while you stand beside your bier
That holds your mortal dust,
And you receive the tribute of those
friends,

(The ones that you alone could trust).
"You hear their sighs and see their
falling tears"

With no emotion but the thought
That they will smile in after years,
To think that we poor mortals here
below

Oft thought: "Death strikes the last
decisive blow."

You see your body borne unto the grave,
Nor give a thought, or move a finger it
to save.

Eat on, oh, worm; Time, crumble it to
dust.

"It is God's way"; in him implicitly I
trust.

Progression's garb for all eternity I
wear;

I go a glorious future to prepare
My loved ones, in that happy clime
Where all seems love, all is divine.
When Charon guides you to the farther
shore,

I'll meet and greet you as of yore.

THOS. MURRAY SPENCER.

- Spokane, Wash.



The Editor is not responsible for the
opinions of correspondents.

Letter from Corvallis, Ore.

TO THE EDITOR:

Will you kindly allow us to come
in touch with the workers and
Spiritualists of this Coast? For
some time we have thought of
and wished for this, and reading a let-
ter from Eudora B. Marcen in
your JOURNAL, gave us the cour-
age to take the step. It surely
cannot be lack of interest, or loss
of love for our Cause that keeps
the workers silent. Neither can it
be lack of breadth and charitable
love, for surely all mediums, in
whatever stage of development,
must feel the force and power of
the great Soul of which they are a
part, and so give thought and help
as they would that it should be
given unto them. And mediums
can help each other by kind inter-
change.

We all, no doubt, have moments
of depression when the seed sown
seems to be bringing forth no har-
vest; when our earnest, heartfelt
work, lacking time and energy,
appears to be almost lost; and at
these moments a word, a smile, a
bit of encouragement from a sister
worker means much. Many of us
are isolated, comparatively, liv-
ing in small towns without the
presence of another worker to
interchange, and so are entirely
dependent upon the papers or a
letter for the comfort from the
earthly side of life.

We do not complain of the isola-
tion, and neither do we shrink
from the labor, for the field is
broad, and there is always work to
do; some one knocking at the door,
some one seeking to pierce the
veil that hangs between them and
the loved ones gone before. Let
us help each other, as well as help
those that seek the light.

JESSIE S. PETTIT FLINT.

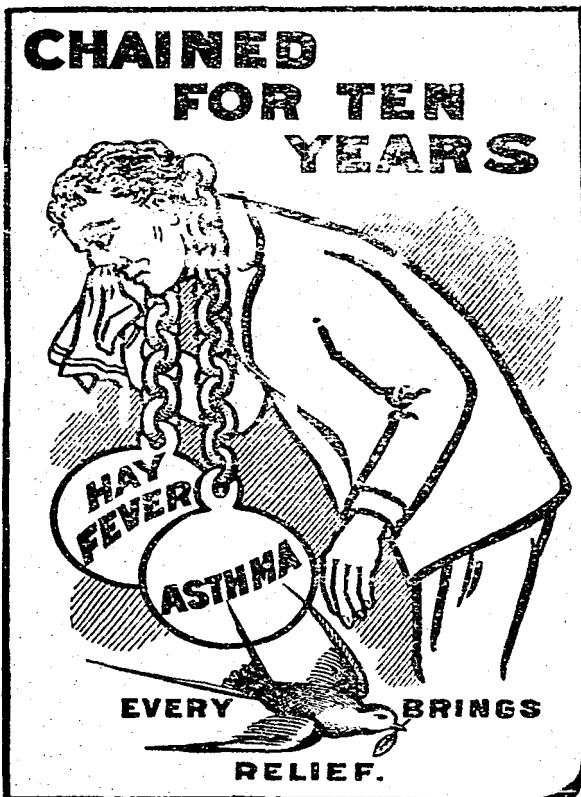
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AVON SPRINGS, N. Y., Feb. 1, 1901.

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skill, as well as many others, I chanced to see your sign upon your windows on 130th
St., New York, and I at once obtained a bottle of Asthmalene. My wife commenced
taking it about the first of November. I very soon noticed a radical improvement.
After using one bottle, her Asthma has disappeared and she is entirely free from all
symptoms. I feel that I can consistently recommend the medicine to all who are
afflicted with this distressing disease. Yours respectfully,

O. D. PHELPS, M. D.

DR. TAFT BROS. MEDICINE CO.

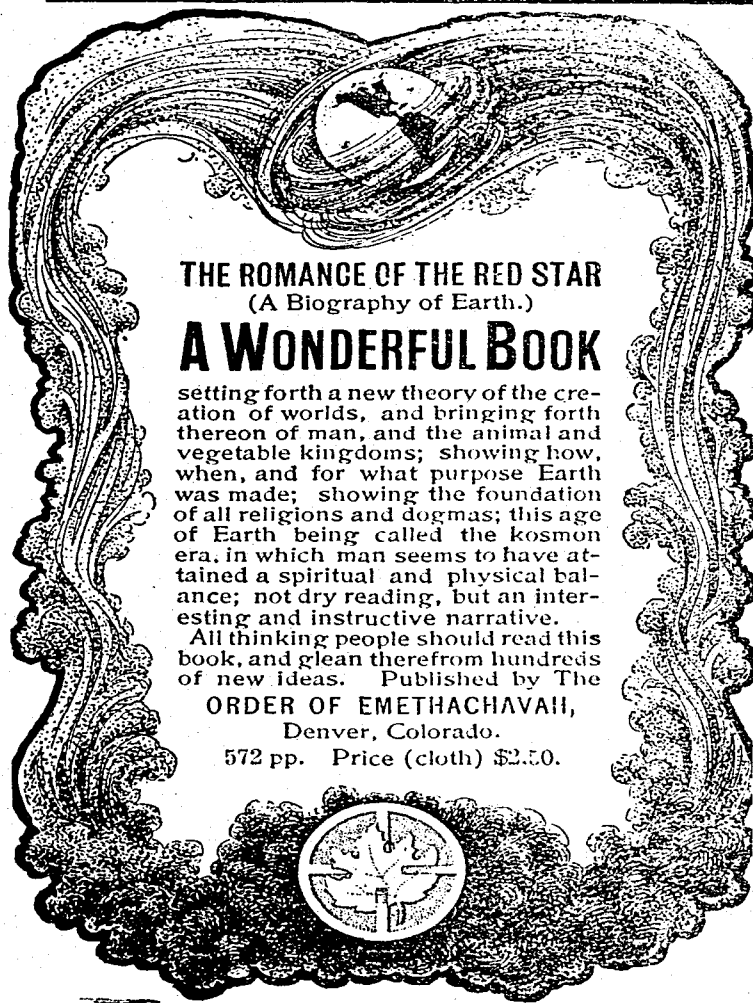
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was unable to work. I am now in the best of health and am doing business every
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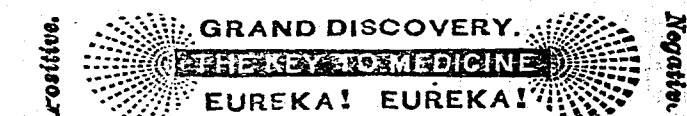
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Local News Summary.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C.H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month.

W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Dr. and Mrs. Hyde of Lily Dale, New York, were in San Francisco for a short time. They are making a flying tour in California.

Change of Time.—Commencing with the first Sunday in November, the Mission Lyceum will hold its sessions at 2 p.m.

California Sunflower League will meet on Thursday evening, Oct. 31, at Spiritualist headquarters, 305 Larkin St. All interested in this movement are cordially invited.

W. T. JONES, Sec. pro. tem.

The Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., on Oct. 23. The vice-president opened the meeting with an invocation. Dr. Palmbaum, being entranced, gave some very good messages. Mr. Preston closed the meeting with an address. Vox.

Telephone.—If you are near the JOURNAL office and want to telephone to any one, call at the JOURNAL office, where you will find a telephone at your disposal. If you want to give us any news item, call up Folsom 2629.

The Ladies' Aid Society held its usual meeting last Wednesday at headquarters, 305 Larkin St., San Francisco. After the routine business, Mrs. B. F. Small (the president) read a letter just received from Mme. Montague in London, England, which accompanied her dues to the Society. The ladies present were delighted with it, and a vote of thanks to Mme. Montague was unanimously adopted for her very encouraging words, and deeds.

Then the president read another letter. It was from a member, Mrs. Laura Blake, who had moved to Burley, Wash., and married Mr. Crawford, and her name was accordingly changed on the books of the Society to correspond with her new estate. In the letter Mrs. Crawford describes most beautifully the Co-Operative Colony where she resides, with its beautiful lake, flowers, trees, parks and surrounding scenery. This greatly interested the ladies present, who were well acquainted with the fair correspondent.

Last Sunday's Meetings for tests and spiritual messages in San Francisco were all well attended. At 605 McAllister St. Mrs. Sarah Seal gave an inspiring lecture, and Mme. Young followed with psychometric readings and spirit messages.

At 3250 22nd St. Mrs. Eberhardt gave messages from spirits and psychometric readings.

At 335 McAllister St. Mrs. C.J. Meyer gave tests, with a lecture by Dr. James McDonald, the noted Quaker psychic, the subject being "Man in Search of his Soul." Excellent music by Mrs. Newman.

At 305 Larkin St. Mrs. Gillingham gave spiritual tests and messages.

The Society of Progressive Spiritualists held its regular meeting last Sunday in Occidental Hall, 305 Larkin St., San Francisco; Mr. William Rider presided.

After the usual song service the president introduced Mrs. Annie L. Gillespie, who made a very interesting address, and was followed by Mrs. Lillie, who gave an improvised poem on a subject inspired by the remarks of Mrs. Gillespie, entitled "Seeking the Light." This poem was of rare merit, and was enthusiastically applauded.

Mr. and Mrs. Gillespie and Mr. Manchester then sang a beautiful trio, which was followed by an inspirational address by Mrs. Lillie on "The Light Shed Abroad Through the Philosophy and Phenomena of Spiritualism."

It was the opinion of all those present that this was the best meeting of the Society held for many years.

The Mission Lyceum celebrated its fourth anniversary on Saturday evening, Oct. 26, at 2131 Mission St. The hall was beautifully decorated for the occasion, being the handiwork of Alfred Viggo and Elmer Nielsen—members of the Lyceum. There was a good attendance, in spite of the heavy rain in the early evening. The following program was rendered and highly enjoyed:

Overture, Miss Alice Helms; Grand-ma's Minuet, Miss Etta Werner; vocal solo, Mrs. A. S. Norton; recitation, Miss Pearl Miller; cornet solo, George Ruge; hornpipe, Roscoe Pfeifer and Charlie Pracy; recitation, G. W. Strickland; recitation, Miss Jennie Swift; specialties, Miss Mabel Pfeifer.

Mme. Jeannette W. Crawford, the eminent Boston pianist, will give a piano recital at Occidental Hall, 305 Larkin St., on Thursday evening, Nov. 14. Further details will be given of this recital in next week's issue. Mme. Crawford is a graduate of Leipzig Conservatory, and has won distinction as a musician and teacher in this country. Her instructions are a revelation to all who listen. Highly intellectual, with a nature full of sympathy, she holds her audiences spell-bound. As Mme. Crawford is giving this recital for the benefit of the California State Spiritualist Association, we hope that the hall will be filled. It will be a great treat for the lovers of exquisite music.

The Oakland Union Spiritualist Society met in Fraternal Hall, Oct. 27, at 3 p.m. Swami Abhayananda lectured to a large audience; subject: "Image and the Likeness," and in the evening Mrs. Ladd-Finnican occupied the platform with spirit messages. Swami Abhayananda will lecture next Sunday; subject: "Heaven and Hell," and Mrs. Ladd-Finnican in the evening.

Mrs. C. E. PAUL, Sec.

Andrew Jackson Davis, Physician to Body and Soul, will be in his office, 63 Warren Ave., Boston, Mass., Tuesday, Thursday and Saturday, from 8 a.m. to 2 p.m. Owing to a very large and increasing office practice, it will be impossible to examine and treat new patients by mail.

Dr. N. F. Ravlin, who is well known in this city as an eloquent orator and occult scientist, is now located at 3402 California St., San Francisco, and will teach classes on Suggestive Therapeutics—the mighty curative force of the New Dispensation. The Doctor may be consulted daily from 9 a.m. to 5 p.m. at his residence.

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DR. J. M. PEEBLES.

This method has been so perfected by the doctor and his associates that anyone may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

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SOME OTHER DAY.

There are wonderful things we are going to do

Some other day,
And harbors we hope to drift into
Some other day.
With folded hands and oars that trail
We watch and wait for a favoring gale
To fill the folds of an idle sail,
Some other day.

We know we must toil if ever we win,
Some other day;
But we say to ourselves there's time to begin

Some other day.
And so, deferring, we loiter on,
Until at last we find withdrawn
The strength of the hope we leaned upon
Some other day.

And when we are old and our race is run
Some other day,
We fret for the things that might have been done

Some other day.
We trace the path that leads us where
The beckoning hand of a grim despair
Leads us yonder, out of here,
Some other day.

ALFRED ELLISON.

BORDERLAND

Found a Fortune.

Henry Smith, who was until a few days ago a teamster for the Wanskuck mills, Providence, R.I., now wears a silk hat and gloves, and has purchased two spans of horses, trotter and carriages, and a lot of land on which he says he will erect two houses and a barn. Smith says that 40 years ago his father, a gold miner, died, leaving money on deposit at Hartford, Conn., placing it in Henry's name. Later his mother died and transferred her share to him. His uncle and aunt bequeathed him money.

All this wealth was in the Hartford National Bank, and a few weeks ago a clairvoyant urged him to look up his wealth, telling him that it was greater than he could spend. Smith says that he went to Hartford, established his identity and proved his right to the money, although the State of Connecticut had claimed it. A settlement has been made on the basis that he was to have \$3,000,587, of which \$50,000 will be deposited to his credit in the United National Bank.

Dream of Death.

William Vickery died in his flour mill at Fort Branch, Ind. Twice during the month he dreamed he would die the latter part of September, and that the end would come in the mill. Vickery was a wealthy capitalist.—Exch.

Foresaw Disaster in Dream.

Secretary of State James A. Rose tells a strange story of a dream that he had seven years ago in which he saw the wreck of the steamer City of Golconda at Paducah. At that time the steamer had not even been built. A few days before the recent accident the Secretary was at his home on a visit and was startled to see the boat that answered the description of one seen in his dream. He called his wife's attention to it. Soon afterward the Golconda went down with the 20 persons.

Asleep for Years.

A young lady, resident in Warsaw, went to sleep on Dec. 21, 1896, and has never been awakened, in the fullest sense of the term, since. She lies in an almost dark room, because she is unable to bear any light, on account of the severe headache it causes her, and her bed is surrounded with a heavy curtain. During the protracted period of her slumber she has almost lost her hearing, and she can only see in the afternoon towards four o'clock, and from that hour she can see until daybreak. She has no wish to eat, and life is sustained by nourishing her with milk. Her sister and widowed mother take it in turns to watch by her side, and they are obliged to wake her up from time to time, otherwise she would sleep on for ever.

Strange to say, the awakening causes her dreadful agony, both physically and mentally, for then she not only has a recurrence of the headaches, but she realizes the hopelessness of her awful situation. Asked how she felt when asleep, she replied: "Then I am very happy, because not only do I not

suffer, but I feel delightful. My soul separates from my body, and goes into another world. I rise into infinity; heavenly light surrounds me, and I hear marvelous music. Oh, Lord! why do they wake me up and drag me from that other world, so beautiful, to this earth so full of misery and tears?" The physician who has attended her for a long time believes there is still some possibility of a cure being effected.—Exch.

Telepathic Communications.

Why are supersensitive people generally spirit mediums? Are they the coming type of a superior race of men and women? Is the almost unknown "psychic" or spiritual power the secret of the inspiration of the prophets, apostles, saints, etc.?

A spirit claims that this psychic power was the secret of all the Bible miracles, and that in the future people will so develop these dormant spirit faculties that they can talk together at great distances by merely fixing the mind upon the person and thinking the thoughts mentally instead of speaking them verbally. This is now done successfully by many, and is the common method in the spirit-world for short and long distance talking. It is a kind of "wireless telegraphy," and is often used by spirits on mortals to day who do not know that the very thoughts they think may come from some distant spirit whom they never knew or saw.

The writer has received thousands of these messages, which have been repeated or translated through the instrumentality of a supersensitive or medium; much as a repeater on a wireless machine will record the vibrations of the original instrument which first

sent it. GEO. E. LOTHROP, JR., Roxbury, Mass.

Psychometry in England.

Woman's Life is a popular periodical published in England. Its issue of Sept. 7, 1901, contains the following very interesting article:

Who is there who would not like to look into the future and learn what the coming years have in store? This prying into the occult, and peering behind the veil of Isis, is, undoubtedly, a characteristic of the age; and many men who are supposed to be particularly hard-headed, and many women who are equally supposed not to be prone to superstition, never undertake any work of importance without first consulting one of the oracles. Palm-reading has become a science, and clairvoyance is practiced in the highest circles of the aristocracy, but it is only occasionally these cases come before the knowledge of the general public.

Of an entirely different nature from the palmist or the clairvoyant is the lady who forms the subject of this article. She is the only psychometrist in England, and the possessor of a gift which, though she considers it normal and in the possession of most people, has been developed by long practice until it is simply startling in the results which it affords. For the purposes of illustrating this interview, Madame Montague psychometrized the representative of *Woman's Life*, and he was astonished at the extraordinary number of things which, without a single hint given on his part, and without the possibility of any knowledge having been gained beforehand, he was told.

The experiment in question had nothing to do with palm-reading, or with materialization, in any way, shape, or form. The representative of this paper sat in one chair, the lady in another. She took his right wrist in hers, and began rapidly running over things of the past, and intimate details of his life, for all the world as if she were reading from an open book.

"There is nothing abnormal in my possession of this gift," said Mme. Montague, "though it is not one which is to any great extent recognized in England. In America, however, Psychometry is considered a very ordinary attainment, and I regard it as the natural attribute of most people, though, of course, with the majority it is undeveloped. I, myself, found that I possessed this quality at a very early age, but it is only within the last 15 years that I have educated and developed it. That



Mme. Montague, the Psychometrist, in England.

now it seems wonderful I can quite understand, but if ten years ago anyone were told that it would be possible for him to see the bones in his body, he would have smiled the same incredulous smile as I am prepared to believe people would on hearing of my power. The X-rays have, however, been demonstrated by science, and now no one expresses any astonishment at any experiments with them. In time, perhaps, the same result will be obtained with regard to these manifestations, though please understand that the word is used in no way as suggesting the results which are obtained by materializing mediums. It is, indeed, merely a science, an application of force, in just the same way as the X-rays are scientific, only the one is produced by machinery, and the other by certain ill-understood processes, which go on within my body.

"Everybody knows that certain people attract us or not on first coming into contact with them, and it is possible that it is merely this same sort of sense educated to an indefinite degree which gives me my power. With some people, for instance, I am far more intimately concerned than with others. It would seem that race, temperament and attainments are the factors which go to produce the best results for me individually. In other words, the most sensitive people, like the Irish, affect me most; while cold, lymphatic and reserved mortals appeal less to me; that is to say, with people of the nervous temperament I am most successful, while I am least affected by the others I have mentioned. I cannot say, however, whether it is because these others have more self-control, or whether it is their constitution which prevents me getting to their center. By the center, I mean the combination of mental, physical, moral and spiritual qualities, which go to make up the very essence of the individual.

"Everybody knows to-day, more or less accurately, what one means when one talks of the 'aura' of an individual, the emanation from his being which practically surrounds him. Invisible though it is, it permeates all things, and, whatever the 'aura' touches, it is imbued with a fragment of the self of the individual, and to the 'sensitive' or psychometrist this becomes as an open book. It is, in fact, the sort of thing which one notices in the Indian, who can trace individuals of a tribe by the peculiar smell of the person.

"It is not only, however, people whom I read, for I can psychometrize objects in nature. One of the things I have often had to work with, for instance, is a piece of rock. The ordinary mortal sees in it only certain features, but the geologist sees infinitely more than the ordinary observer. To me, however, the history of the race which lived in the neighborhood, as well as in the particular surroundings of which that rock was part, are brought out to my consciousness. For this reason I used, when I was in California, to do a lot of work in connection with mines, and often I have known miners refuse to dig a single foot unless I ordered them to do so. In working for people, however, I use some object which has been constantly worn or handled by them, and which has, consequently, become strongly imbued with their 'aura.' One of the best things for the purpose is a watch. In discovering the peculiarities of peo-

ple I first become passive to everything else. By this I mean that I admit nothing to my consciousness but that person, but I am not affected in any way by the opinions, attitudes or words which may be used while I am making my experiment. I do not go into a trance, but at times I get into a state bordering on half-consciousness. Music helps me greatly, and especially religious music; and if, in a room full of people, I can get most of them to sing in unison, the effect on me is very marked, as every one being charged with the same emotion, seems to make my work easier. With some individuals, however, I sometimes do better alone.

"The method of my learning the nature of this gift was peculiar. I was living in California at the time, and was out riding one day, when I met with an accident and was thrown from my horse, and picked up insensible. I remained so for three days, and when I recovered consciousness I seemed to feel as if I was another creature. At that time I knew comparatively little English, but I spoke French, Italian and Spanish. Yet the very first book I asked for was Bacon's 'Essays,' and I began reading at once. The more I progressed, the more my need for the other languages faded from me.

"This peculiar phenomenon has been mentioned in certain scientific books, and has been used as the ground-work of stories, so it really is not so extraordinary as it might at first sight appear to be. When I became quite well I saw that the world had changed for me. I began to see more than I noticed before, and had the faculty, incredulous as it may appear, of being able to look through the clothes of people at the people themselves. In America, not long ago, a boy was attracting a great deal of attention by reason of the fact that he could see through opaque bodies, just like the X-rays enabled ordinary people to do, and was called the X-ray-eyed boy. So markedly was this condition developed in me that in the streets I often lost sight of the things other people saw, and saw things which they did not. The result was that for a long time I did not dare go into the street for fear of meeting with an accident.

In the same way with regard to colors, I, who possessed ordinary eyes, came to see the different tones which made up any given color. Such a change in any individual naturally began to attract attention, and among my friends I was sometimes asked to explain the things which I saw, and suddenly I found that I, who had been rather reticent, was launching out into long explanations urged by a force which I did not understand and could not control. Things relating to the supernatural used to be entirely antagonistic to me, and I used to call people who went in for that sort of thing unbalanced, and even mad. My own occupation, up to that time, the thing I cared for, was mission work, and in the Chinese colony in San Francisco I had ample opportunity for doing this. With this new change in my outlook of life, I no longer felt the desire to continue on the lines on which I had been working, and I began to study myself. The result was inevitable. My friends forsook me, and I had to make new ones, and I was once more thrown into a new world—a world outside myself, as I had come into a new world

within myself. Then I began to endeavor to get introductions to people who had studied this sort of science, and I found a remarkable number of them, so that I was by no means in the minority, as I had imagined.

"In order to introduce this science to the notice of the public, I have arranged certain meetings, where, in the presence of a large number of people, I psychometrize various objects which are placed on the table by those who come to me, and at the same time I answer mental as well as written questions. The incentives which induce people to come to me are numerous, some coming to know their spiritual gifts, others because they want to obtain a broader outlook of life; yet others, because they want to know how to secure their happiness, or if they can gather anything about their future. There is nothing, however, in the nature of fortune-telling in the science, although the future is only the child of the past and the present."

Mme. Montague stated that the work was, to a great extent, one which required the nervous forces to be in the best possible condition, and she found that the nearer she restricted herself to a vegetarian diet the better she was able to work. Assimilating meat food meant taking in some of the grossness of the animal from which it was derived, and she found she was better while living, for the most part, on roots and fruits, while tea and coffee were taken very weak.

In his experience of meeting many men and women, the representative of *Woman's Life* has never had a more remarkable interview, nor one which more strangely demonstrated the latent power which everyone admits exists in certain exceptional individuals.

WHEREFORE.

Wherefore be punished forever, I pray,
For the slight little sins that we do to-day?

Will sorrow forever encompass the soul,
For our thoughts and our acts that we could not control?

Will the finger of scorn be pointed by those
Who have sins of their own they would not disclose?

Oh! can we not love or sympathy show,
For those who forever leave tracks where they go?

Can we not remember some part of the time,
That to err is but human, to forgive is divine?

The Master did tell them (and they left her alone)
That he without sin should cast the first stone.

Meet error with wisdom, and anger with love,
Thus filling ourselves for the mansions above.

Verdugo, Cal. G. W. SANFORD.

The Paine Memorial.

The JOURNAL dated Oct. 5 contained an article by Mrs. Addie L. Ballou concerning this event. It said:

One of the features of the celebration is to present to Independence Hall his "Common Sense" and "Crisis," the pamphlets that were the forerunners of the Declaration itself. The rules of the museum require only original editions, now 125 years old, and they cost from \$25 to \$30. They sold in their day for a shilling.

We intend to issue a pamphlet giving full account of the affair, illustrated with portraits of Paine by Peal, Jarvis and Dovo.

The first was taken in 1777, that of Dovo while he was a member of the French Assembly, and the Jarvis (the last) in his old age. Also a fac simile of the original editions of the works presented.

Mr. James B. Elliott, secretary of the Thomas Paine Memorial Association, writes as follows:

It may interest your readers to know the history of all of Paine's portraits. The one taken in Paris by Dovo was while he was a member of the National Convention. There were 12, all of them leaders in the Revolution. They were brought to America during the Revolution, and for a time were in Charlestown, S. O., during the Civil War. They were buried in leaden cases to prevent them from capture by the Yankees. The collection is valued at \$10,000. Among the collection are some portraits that are original and the only ones extant.

This is the first copy of the Dovo portrait that has ever been sold. It is taken direct from the oil painting. It is the whole figure and he is dressed in elegant statesmanlike fashion, with fine cravat, and silk stockings from the knee. The table and the room indicate official position. We have but few left for sale at 25 cents. They give the lie to the statement in the "Life of Governor Morris," by Gov. Roosevelt, that Paine "was a filthy little atheist who amused himself writing stories against the Christian religion."

The Association has issued a certificate suitable for framing, containing a splendid portrait of Paine now in Independence Hall, and Major Taylor, who presented it. It entitles the subscriber's name to be enrolled upon the Roll of Honor which is kept in the archives of the Association, and helps to place Paine's "Common Sense," the most important pamphlet of the Revolution, in the Independence Hall, where it can be seen by the 100,000 visitors from all parts of the world. Certificates 25 cents. JAMES B. ELLIOTT, Sec. 3515 Wallace St., Philadelphia, Pa.

Resolutions of the N. S. A.

WHEREAS, Spiritualism is the philosophy leading to knowledge concerning life in all of its manifestations, and human destiny specially, and that Mediumship is the doorway to tangible recognition and demonstration of man's spiritual existence after the change called death, we, the Spiritualists of North America in convention assembled in the name of the National Spiritualists' Association, do reaffirm our devotion to and advocacy of the divine principles of nature and the voice of the great spiritual world to mankind, And

WHEREAS, Spiritualists believe that the brotherhood of man is the integral factor of all problems relative to the social evolution of the world, and that all elements conducive to that work should be brought into play, and all things opposed to it should be discountenanced, we submit the following as suggestive of our position touching these elements. Therefore, be it

Resolved, That this convention reiterates and emphasizes the resolution on Altruism adopted by the Cleveland convention last October; we affirm that the divine principle of doing for others, which, in a word, is altruism, is a cardinal idea of Spiritualism and should be mag-

nified in our condition toward another. It embodies all that is involved in the affirmation of the celestial realms that the brotherhood of man is the great work of Spiritualism on earth. Affirming the parenthood of God, it follows that humanity are the children of God; hence, brethren whose destiny is to be worked out in service to each other, inspired always by love, wisdom and understanding.

Resolved, That education should be the chief aim of all Spiritualists, not alone an all-inclusive knowledge of all natural, psychic and spiritual laws, but education in the truest sense of educating or drawing forth into expression these divine elements latent within, until man shall really know himself.

Resolved, That the possibilities of freedom for the disembodied spirit should be treated to their utmost limit, until unnecessary bondage to the flesh shall be outgrown.

Resolved, That as only the living trees that blossom bear fruit, so Spiritualism to be vital must express itself in a useful altruistic service to the world, for which all personal differences shall be forgotten in an all-embracing charity and universal love.

Resolved, That we are opposed to all sumptuary laws which in their nature are designed to oppress the people in the free exercise of their will in conformity to moral and civil law. We declare that statutes enacted to deprive healers and other kinds of mediums of the right to practice their art or gifts are inimical to our civil institutions and dangerous to the welfare of the people. Under this protest is included all acts relative to compulsory vaccination.

Resolved, That medical persecution throughout our country being now so arrogant and oppressive, that a test case to determine the constitutionality of sumptuary laws enacted in the interests of medical practitioners be instituted and carried through, if necessary, to the Supreme Court of the United States.

Resolved, That this convention approves the idea of holding an international congress of Spiritualists at the World's Fair in St. Louis, Mo., in 1903, and suggest that active steps be taken to co-operate with all other forces looking to that end.

Resolved, That we are unalterably opposed to capital punishment, believing that the best interests of society and humanity at large will be subserved by imposing life sentences upon all criminals convicted of murder in the first degree.

Spiritualism and Science.

J. P. COOKE.

Science by its very method is directly opposed to theology. Its primary assumptions are fatal to Theology's usual pretensions. The Christian theology starts with the position that nature is crooked, evil and distorted. Science starts with the position that nature is the solid work of truth and must be studied in order to find truth. The Protestant theology lays down with emphasis that the mind that studies nature is not an adequate organ. Science says with equal emphasis that the mind which studies nature is a perfect organ, is the appointed organ, and is, in fact, the only organ conceivable.

On these opposite foundations similar structures cannot be built,

The religion of science, or of spiritual truth, must be a very different thing from the religion of either Romanism or Protestantism. It is not another variety of Christian theology; it is another thing. It has no connection with it. The two systems do not harmonize. They may seem to co-exist in the minds of many unsuspecting people who are church members, and they fancy, perhaps, all the devouter church members for the new, beautiful and comforting faith they cherish; but the intrinsic incompatibility of the two schemes becomes manifest the moment that an account is made of the mind's contents.

Spiritualism is continually taking people out of the churches. We do not hear of its bringing any in. It has already demoralized orthodox Protestantism beyond repair. If it has exerted less effect in Romanism, it is merely because Romanism does admit the fact of occasional intercourse between this world and the spirit-world, and therefore seems to grant the Spiritualists' contention, the evidence of personal immortality—or, rather, continued existence.

When it is understood, as it must be soon, and ought to be immediately, that Romanism does not grant what Spiritualists desire; that it concedes no cordial sympathy between the two worlds, but leaves the moral gulf between them as wide as ever and as hopeless of overcoming except by the mediator's help; when it comes to be felt that the intercourse Rome allows is an intercourse purely of angel condescension, patronage, pity and grace, from the saints above to the saints below—that the wall is not broken down to comfort a bereaved mother's heart, but is overleaped by the celestial angels for certain ecclesiastical purposes, then Spiritualism will effect the same demoralization among the Romanists that it has effected among the Protestants.

The Philosophy of Spiritualism lets the soul of man out of a purgatorial cage. The freed bird, unaccustomed to the use of its wings, flutters feebly to the ground. The air and space bewilder it, but the wings in a little time will recover their strength, and then the creature will revel in the ether that appalls it and fly toward the spiritual sunlight of Life.

In league with the general liberal purpose and drift of Spiritualism are other powers of great significance. First in importance here is literature, which in its different forms gives expression to the mind of the age. Whether literature is or is not the immense power that it is reputed to be, we need not argue here, but as a demonstration of the actually existing state of thought it is of vast significance. It is certainly a confession of faith in the capacity of the human mind. When this faith does not exist literature is simply impossible.

There have been ages when there was no literature, when no books were written but books of piety or dogmatic theology, which, by themselves, do not deserve the name. Literature, in the modern sense of the term, is not a Christian product. The revival of letters was Greek and Roman, not Catholic or Protestant. The models of literature are pagan; the spirit of it is pagan. Its soul is the soul of liberty. In an atmosphere which is not of liberty it cannot breathe. Literature brooks

no restriction, no dictation; it resents the inspection of authority and demands the right to print and speak its full thought.

The presumption being that God gave brains for use, this faith in the natural human mind assumes the validity of the mind's passport to all the realms of thought. Literature acknowledges no privileged classes, admits no books as being above the inspection of the intelligent mind. It disregards all warnings set up over systems of Theology, but walks, with head up, over the fields of Faith as well as of Knowledge.

It is no marvel that Romanism and Protestantism contemplate with no great favor the increasing dominion of literature. It is not on their side. Its spirit of liberty is antagonistic. Literature is not theologic. It reflects the minds that make it. If they are religious, it may be so. If they are irreligious, so is it. But it ever asserts its own validity as the product of the human mind. If religious, it yet accepts no bonds and confesses no allegiance. Its faith is in freedom. Above all, it dislikes tradition. Its laws are not clerical or priestly. They are not beliefs in special theological revelations which place mind in a subordinate position, or in the depravity of the human heart; nor in the inadequacy of the God-given human reason; nor in the worthlessness of sentiment, imagination, invention or fancy, which are the staple of its own resources. It does not believe in a fall in Adam, or the need of such theologic regeneration. Its sympathies are entirely with that species of philosophy which eulogizes mankind, takes it as it is and believes that all that is in it is worth preserving.

It is amusing to hear hireling priests talk of converting literature into a means for promoting their "gospel." But literature is at present the more tremendous fact of the two. If either is to be converted, it is the gospel that is likely to be converted to literature. Let us look at such books as come to us from Mrs. E. S. Phelps Ward, Lilian Whiting, Mrs. Humphrey Ward, Margaret Deland and a host of writers. The evangel of Spiritualism and of spirituality are permeating all the best literature of the day.

Faith in the human mind gives to literature its principle, which is at the same time the ground of a philosophy and the substance of a faith. It is a central belief of the modern world. If literature is not all that it might be, it is because it reflects the present condition of the human mind. It will improve as faith becomes nobler—certainly not when confidence in the mind declines altogether.

The contributions of literature to religious truth are, at least, made in book, magazine, newspaper, work of history, work of philosophy, work of fiction, in poem, essay, letter which the reading world devours with appetite. The Spiritual Philosophy is certainly doing its part.

E. W. Sprague and wife have been re-engaged by the N. S. A., and will work in the missionary field another year. They wish to hear from parties wishing to organize Spiritualist societies in Indiana, Ohio, and other States of the Union. Address Rochester, Ind. Home address, 618 Newland Ave., Jamestown, N. Y.

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This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, NOVEMBER 9, 1901

Wireless Telegraphy seems to have a great future in the Sahara desert, as communication can be readily set up between the many oases—and there are no wires to steer from one to another.

The Seminary at Belvidere, N. J., has ceased to exist as an educational institution. It is a pity that such a necessary institution was not well supported.

Mrs. Georgia Gladys Cooley is still lecturing at Milwaukee, Wis., where she is doing, as usual, excellent work.

"Thought of all kinds is a dynamite of more or less power," says Ella Wheeler Wilcox, and we would add it is continually revolutionizing the world of thought. "As a man thinketh in his heart, so is he." This biblical assertion is of far greater import than we ever conceived in the past, and is becoming clearer to our minds every day.

Mr. and Mrs. E. W. Wallis, well known in America as well as England as energetic and successful workers in the spiritual cause, will entertain their friends at the Regent Saloon, St. James Hall, on Thursday, November 14, at 7 p. m., and celebrate the 25th anniversary of their marriage and the completion of 25 years of united public work in Spiritualism. The editor of the PHILOSOPHICAL JOURNAL acknowledges an invitation to be present, and would be delighted to accept, were it possible to annihilate time, distance and impecuniosity.

W. J. Colville wishes to inform his friends in America that he has accepted offers of engagement in Seattle and New York on his way to England, but his destination is London.

Scientific Revolutions.

Scientists are now reversing their opinions on many points. This is illustrated very forcibly by many advances now being continually made. One instance is the fact that Dr. Mott J. Rodermund of Wisconsin declares that small-pox is not contagious. This is startling to many, but he is in earnest, and proposes to start a school in Milwaukee to educate physicians in his line of thought. He contends that vaccination is a crime against the human race.

Other illustrations are that Prof. Knoch, who asserts that tuberculosis cannot be communicated from cattle to man, and the now generally accepted idea that insects of various kinds, which were formerly held by scientists to be disease-killers and microbe-destroyers, are active agents in disseminating the most virulent maladies.

These announcements show the trend of scientific research, and indicate the extent of the scientific revolution of the 20th Century.

A Tribute from France.

Mme. de Komar, editor of "Spiritualisme Moderne," Paris, details in that periodical a public reading given by Mme. Montague in her own drawing-room, in Hyde Park Mansions, when about 50 persons were present. After describing the preliminaries, the editor gives some of the questions and answers by Mme. Montague as follows:

QUESTION.—What must we think of reincarnation? **ANSWER.**—It is impossible to give you all the theories on the subject. But is it of great importance to know by what means the spirit goes on to attain perfection? A body of some sort is always necessary as a vehicle for the evolution of the spirit.

Q.—How are we to attain evolution? **A.**—Every one is composed of two bodies, the spiritual and the material, the master and the servant; the servant must obey the will of the master who guides it on towards perfection.

Our question was as follows: How should we think of our guides? **A.**—He has come to perform a great work and will remain with you, renewing your strength. He belongs to a higher sphere and we call him an adept. He will help you greatly and smooth away all difficulties.

She then described quite minutely the psychometric reading which followed, and informed her readers that she expected to be able to make arrangements to have Mme. Montague present her wonderful gifts before an audience in France, for which she was eminently qualified by her knowledge, and perfect acquaintance with the French language.

Thanksgiving for bountiful crops and general prosperity will be observed, according to the proclamation of the President, on Thursday, Nov. 28.

THE CONQUEST OF POVERTY, by Helen Wilmans. Price, 50c. For sale at this office.

Lyceum Work in England.

On a late visit to England of Mr. B. B. Hill and Mrs. M. E. Cadwallader, of Philadelphia, Pa., the editor of the *Two Worlds* called on them at the Victoria Hotel, Manchester, and after an interesting c at he reports as follows:

As all American visitors to England recognize by this time, they are not allowed much rest; and to their credit be it said that they have always responded to the frequent calls made on them by the Societies. Of none can this be said more truthfully than of Mrs. Cadwallader and Mr. Hill, whose visit which has just terminated has been one of continuous activity. "No sooner had we landed from the continent than we were pounced upon and treated to a splendid reception," said the genial lady, "and ever since we have been running up and down this country of yours, addressing meetings and attending conferences, receptions and weddings. It has been a charming visit, and we are both delighted with British Spiritualism and British Spiritualists."

The one thing which most greatly impressed her was that the English Lyceums were composed of elder and younger people mixed with the children. In America, she said, the Lyceums were confined to young people alone. Her visit had been a great lesson to her, she stated, and she should go back determined to try and introduce the English system, which she felt convinced was the secret of the success of the movement in Great Britain.

She looked upon the Lyceum work as the most promising part of the Spiritualist movement over here, and spoke with regret of the great distances between the Societies in the States, which prevented anything like the organization she so much envied her British confreres.

She had noticed with surprise the great difference between the fees paid to speakers and mediums on this side as compared with those paid on her side the Atlantic, and had been delighted to learn of the growing number of buildings acquired by Spiritualists for their own use.

She thought English Spiritualism was in a more consolidated condition than that in the States, and that there was generally more interest taken in the work here than at home.

This was a good hearing for us, and we congratulated ourselves on behalf of British Spiritualists generally, upon such admission made by the fair visitor from the land of great things.

W. J. Colville gave his farewell lecture in Melbourne, Australia, on Sept. 1—the subject being "The Upward Path," and was eloquently treated. He has spent 20 months in the Southern Hemisphere, and is now returning to England to fill an engagement there and will come by way of America. He left Auckland, New Zealand on the A. and A. steamship "Sonoma" on Oct. 30, and is due in San Francisco on Dec. 16. He writes as follows:

Mr. Newman is empowered to make arrangements with societies or responsible individuals who may desire to secure my services as

lecturer on and after Tuesday, Dec. 17, until Sunday, Jan. 5, 1902, inclusive. I am open to lecture twice each Sunday and every day in the week between San Francisco, Oakland and neighborhood, as demand for my services may arise. As I am only able to pay a flying visit, all who wish to secure my services must make immediate application. Terms can in all cases be satisfactorily arranged. Class lessons in Mental Science can be given daily at 3 p. m. Public lectures at 8 p. m. W. J. COLVILLE.

The Murderer of President McKinley was executed on Friday, Oct. 25. We believe that it would have been far better to have put him in prison for life, without a possibility of pardon.

The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, or 1¢ price, for postage.

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Mind for November contains a symposium on "Spiritualism, its Message to the World, and Scientific and Moral Aspects and Ethics," Dr. J. M. Peebles, Hon. Harrison D. Barrett and Mr. Willard J. Hull being the writers. The frontispiece shows Henry Wood, who contributes the opening article: "Are there Fresh Revelations of Truth?" It is a scholarly production, written in this famous author's best style, and is followed by a suggestive biographic sketch of Mr. Wood from the pen of Editor Patterson. A contribution by Karl H. von Wiegand, entitled "Absent Treatments in Healing," calls forth some timely remarks on Commercialism in Mental Science, by Editor John Emery McLean. Alliance Pub. Co., Fifth Ave., New York. 20c.

The Thanksgiving number of the *Ladies' Home Journal* is replete with good fiction and interesting features. It begins a new love story called Christine. Cleveland Moffett has an interesting story about Ira D. Sankey, the evangelist. Many home-made Christmas gifts are shown. The regular departments are exceptionally good and the illustrations superb. Curtis Pub. Co., Philadelphia. 10 cents.

Bishop Whipple, the Friend of the Indian, is the subject of an excellent character sketch contributed to the November Review of Reviews by Prof. William Watts Folwell, of the University of Minnesota.

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The Editor is not responsible for the opinions of correspondents.

Letter from San Diego.

TO THE EDITOR:

Our Society is in a flourishing condition. We seem to have the best speakers, also test mediums, in this part of the country. Prof. W. C. Bowman of Los Angeles is with our society at present. He is a forceful speaker, calculated to arouse enthusiasm wherever he goes. Mrs. Maude L. Von Freitag will be with us again in November for a week at a time. Her sealed ballots, with independent answers in sealed envelopes, are marvelous. At the last election of officers, the following were elected for the ensuing year: Pres., Clara A. Beck; Vice-Pres., Charles A. Buss; Sec., John Hammond; Treasurer, J. Shaw; directors, Mrs. Louise Shaw and Thomas Hughes.

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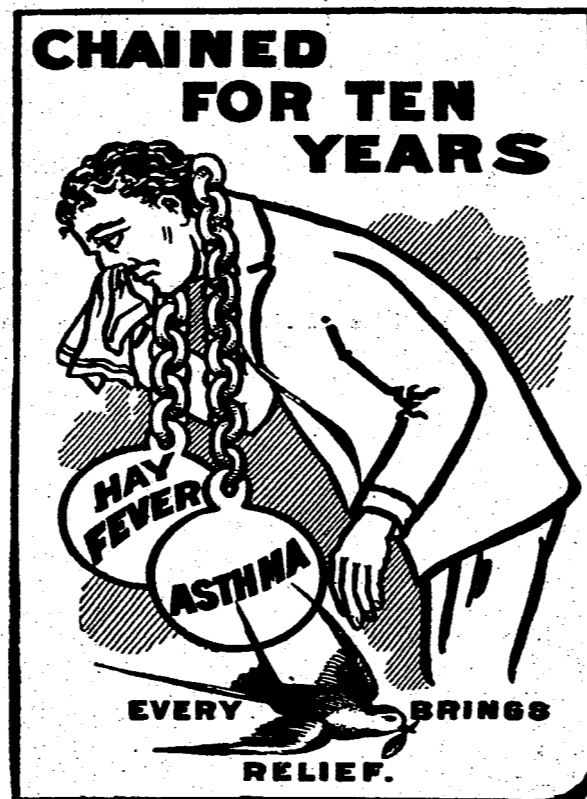
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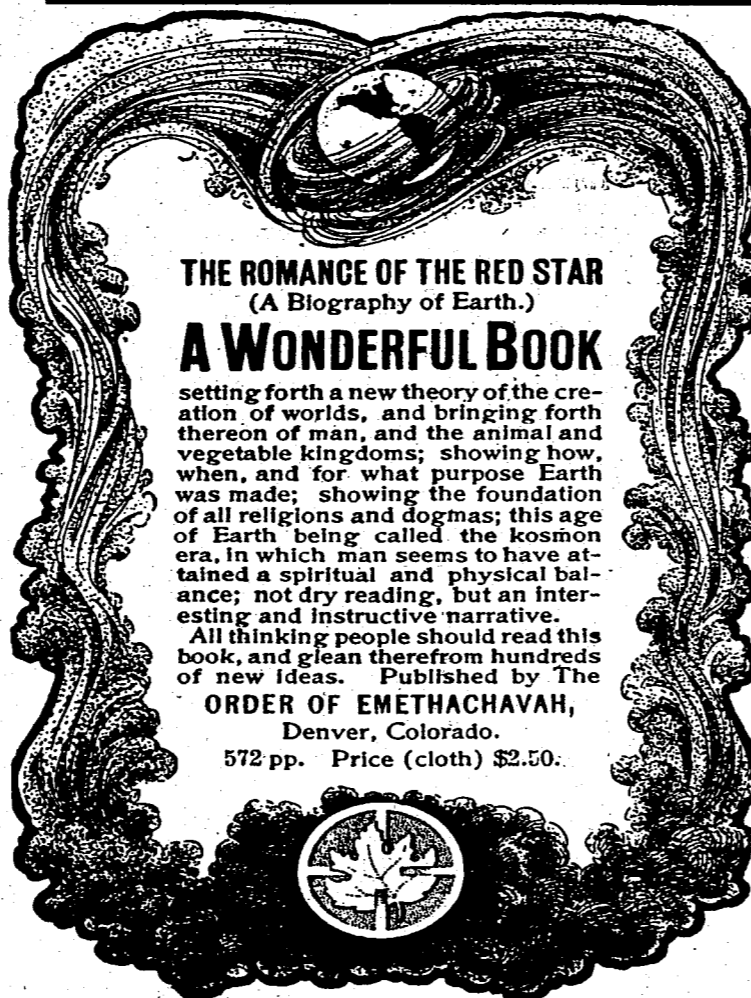
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Local News Summary.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mrs. Ada Foye writes from 1328 Curtis St., Denver, Colo., that she had a warm welcome there by her old friends and commenced her work at Columbia hall on Sunday, Oct. 27, where a large audience had assembled to welcome her, after her long absence, when she gave many convincing tests. She contemplates returning to San Francisco and Oakland early in the New Year—to escape the rigors of Winter in Colorado, and greet her friends here again.

The Mission Lyceum will give a Domino Party on Saturday evening, Nov. 23.

Don't Forget that the bazaar will open on Thursday eve., Nov. 28 (Thanks-giving) and hold for three days, at Occidental Hall, 305 Larkin St., San Francisco.

Dr. N. F. Ravlin will lecture at 3 p.m. in Fraternal Hall, Oakland, 1156 Washington St., next Sunday on "Twentieth Century Spiritualism."

A Spiritualist Test Meeting was held at 3250 22nd St., San Francisco, last Sunday evening by Mrs. Eberhardt. The tests were pointed and recognized.

What Shall we do with the Labor Question? was discussed by Mrs. R. S. Lillie last Sunday evening at Occidental Hall, 305 Larkin St., San Francisco, on the platform of the Society of the Progressive Spiritualists. She said that Spiritualism in the last half century had shown itself to be in favor of relieving the suffering, the down-trodden and the oppressed, and was on the side of freedom and the enjoyment of personal rights by all, whether male or female; but we could not jump to these conditions; we had to work and wait for development—just so would it be with the labor question. We must work in the direction desired and then wait for the result which would ultimately in the line of progress and higher development.

The Gillespie family quartet rendered a very fine selection and Mr. Gillespie sang a fine solo.

Mrs. Maud Lord Drake being present, was invited to the platform and gave an account of the progress of Spiritualism at Nome, Alaska. She said that there were a large number of Spiritualists there, and that they were holding good meetings under the leadership of Mrs. Nagel. She had attended some of their meetings, and said they were progressive and prosperous. She urged all to be liberal in their support of organized Spiritualism and the propaganda work, that a great work was to be done, as the people were ready to accept the philosophy and phenomena of Spiritualism as soon as presented to them in proper light.

Oakland Spiritual Society met as usual on Wednesday evening at Unity Hall, 856 1/2 Isabella St. Vice-President Stewart presided. Mr. Preston gave an invocation. Dr. Palmbaum became entranced and gave tests that were fully recognized and pleased all present. Afterwards Mr. Preston gave a short address on "Justice and Truth." Mr. Stewart closed the meeting by an invocation. DR. A. L. ASTOR, Sec.

A Minstrel Performance is being gotten up by Mrs. Jennie Robinson (that indefatigable worker) for the benefit of the California State Spiritualist Association. It will be given by the Sunflower Minstrel Club, at Occidental Hall, 305 Larkin St., San Francisco, on Friday evening, Dec. 6, 1901. Curtain at 8:15 sharp. Dancing at 10 o'clock. Tickets, 25 cents.

Henry Harrison Brown gave a free lecture last Sunday evening at Odd Fellows' Temple on "The Science of Life" to a good audience.

Mrs. G. W. Shriner has returned home after a short trip up in the mountains. While away she visited in Sacramento and El Dorado counties. She would be pleased to see her many old friends at her late residence, 112 Hyde St., San Francisco, Cal.

B. Fay Mills gave an eloquent lecture at Metropolitan Temple last Sunday evening on "America for Americans."

Mr. H. C. McClure of Redding, Cal., has returned from a visit to the Eastern States, and will remain in San Francisco for a few days before visiting his mines again. He is an ardent Spiritualist.

"Words that Burn," a psychic novel by Lida B. Browne (price, \$1.25) is for sale at this office.

Mrs. Lida B. Browne, well known in San Francisco and vicinity as an earnest and untiring Spiritualist, writes from 34 Columbia St., Utica, N. Y., as follows:

"G. W. Kates lectured to a good audience in Utica, in Sharpes Hall, Oct. 9. Mrs. Kates gave spirit messages which were well received and appreciated."

Mrs. R. Parker from Santa Rosa, Cal., is spending a few days in San Francisco visiting friends and enjoying a good rest.

Visions and Dreams was the subject of an inspired discourse by Mrs. Sarah Seal at Mme. Young's hall, 605 McAllister St., San Francisco, last Sunday evening, after which Mme. Young gave a psychometric reading and spirit messages to a large audience.

Mr. H. H. Beckwith of Tulare, Cal., writes: "The Spiritualists of this town feel well over the meeting of Dr. A. J. McIvor Tyndall, who, to some extent, credits to spirit force his demonstrations of the 'occult.' Dr. Tyndall is all right, and the ideas he advances show the change of thought and feeling regarding newer and better beliefs of life here and beyond."

Dr. N. F. Ravlin gave a lecture at Occidental Hall, 305 Larkin St., San Francisco, last Sunday afternoon on "Hypnotism and Suggestion" to a good audience. The Doctor is an eloquent orator and it is a treat to hear him on any subject.

The Ladies of the Spiritual Aid Society of San Francisco had a very interesting meeting at 305 Larkin St. Mrs. B. F. Small, the president, announced that a quilting bee is to be held for charitable work, and some other attractions are incubating. New members are added to the roll at every session. By mistake last week we mentioned the letter from Mme. Montague received by the Ladies' Aid and said it accompanied her "dues." This was an error. She sent \$5.00 as a generous donation—her dues having been already paid some time in advance.

Mrs. Lena Clark-Howes has been quite ill for the past five weeks, so much so that her friends who called have not been allowed to see her. She is now much better, and expects soon to be able to meet her friends.

The Oakland Union Spiritualist Society met in Fraternal Hall, Nov. 3, at 3 p.m. Swami Abhayanda lectured to a large audience; subject: "Heaven and Hell," and Mrs. Bird and Mrs. Ladd-Finnigan gave spirit messages in the evening. Sunday, Nov. 10, Dr. Ravlin will lecture at 8 p.m.; subject: "Twentieth Century Spiritualism."

MRS. C. E. PAUL, Sec.

Mrs. C. J. Meyer, at 335 McAllister St., read flowers and answered questions. Mr. Meyer, as usual, furnished the music.

Mrs. Maxwell-Colby will resume her Friday evening circles at 1041 1/2 Valencia St., San Francisco, this week.

Passed to the Higher Life.—In Washington, Yolo county, Cal., Oct. 22, 1901, Mrs. Bauer, beloved mother of Mrs. Elizabeth Malone, aged 84 years. Although not a professed Spiritualist, Mrs. Bauer was ever joyful when she could communicate with her loved ones, who had gone before. Her last words were on that subject. She had been a great sufferer, being confined to her bed for two years. Now that her spirit has gone, we know she has gained her long rest. Mrs. G. W. Shriner of San Francisco officiated at the funeral. Singing by Mrs. Wilson, Mrs. Smith and Mrs. McLaughlin, "Nearer, my God, to Thee," etc.

Spirit, leave thine house of clay!

Lingering dust, resign thy breath.

Spirit, cast thy chains away;

Dust, be thou dissolved in death.

Thus the Almighty Savior speaks;

While the faithful Christian dies;

Thus the bonds of life he breaks,

And the ransomed captive flies.

Prisoner, long detained below;

Prisoner, now with freedom blessed,

Welcome from a world of woe,

Welcome to a land of rest.

Thus the choir of angels sing

As they bear the soul on high,

And their Hallelujahs sing

In all the regions of the sky.

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Wanted.—An able-bodied man, between 50 and 60 years old, a Spiritualist and a farmer, who can do rough carpentering, can arrange for a permanent life home, by addressing Box 42, Encinitas, Calif.

Mme. Jeannette W. Crawford, the eminent Boston pianist, will give a piano recital at Occidental Hall, 305 Larkin St., San Francisco, on Thursday evening, Nov. 14. As Mme. Crawford is giving this Recital for the benefit of the California State Spiritualist Association, we hope that the hall will be filled. It will be a great treat for the lovers of exquisite music.

Mme. Crawford, through many years of experience as organist and pianist in the East, has earned the reputation of being among the best of interpreters of Beethoven, Chopin, Mendelssohn and others whose music will compose the program to be presented during this recital.

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DR. J. M. PEEBLES.

This method has been so perfected by the doctor and his associates that any one may use it in the privacy of their own home, without detention from business or the knowledge of any one. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women, suffering from irregularities peculiar to their sex, have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing, whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address: Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

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LIFE, LIGHT AND LOVE.

JEAN VINCENT LEACH.

To every child of earth,
There cometh from above
Three Blessed Ones whose names
Are Life and Light and Love.
Life cometh first, to bless
Light, then, that he may see,
Then Love, the greatest, folds him round
With tender ministry.
He lives, and knows, and feels,
With Love Divine is born;
For Love, itself, is Life and Light,
And these, Great Three, are One.
—The Prophet.

BORDERLAND

An Exciting Seance.

The following was lately published in the Bristol (England) *Times and Mirror*. The incident was told to Mr. Joseph Hatton by "a man of taste and education, member of a leading club" in New York, who had introduced a certain Captain F— to Mr. Charles Foster, the well-known medium.

"Do you believe in Spiritualism?" Foster asked. "No," said Captain F—, but I would like to." Foster lighted his meerschaum pipe, and the seance was opened with knockings, and went on a little tamely at first. By and by, Foster grew excited, and looking F— full in the face, said: "There is present the spirit of one who loved you dearly, and died of a broken heart." "Take care," said Captain F—, half rising from his seat, and nervously clutching the back of his chair. "She was a deeply-injured woman," went on the medium, without appearing to notice the startled officer, and speaking as if communing with the dead; "she was a deeply-injured woman, and when she died—" "By thunder!" exclaimed F—, "stop. Be cautious, or I may kill you!" He leaned over the table, his white face close to the Spiritualist's.

I tried to interpose, but Foster's calmness reassured me. He simply looked straight at the soldier, and said: "Shall I repeat her last dying words?" F— pulled himself together, though the perspiration was streaming down his face. "No living soul but myself," he said in a trembling voice, "heard those last dying words; they were whispered into my ear. If you are tricking me, if you make any mistake, I will kill you where you stand."

By this time he had grasped his revolver, and the situation had become too critical for me even to

think of interfering. "Shall I deliver the words to you aloud, or shall she write them?" I had sufficient presence of mind, uninfluenced by curiosity, to say: "Write them," and F— acquiesced with a nod. Foster passed a slip of paper under the table, and in a few seconds handed it to the captain, who, uttering a cry of surprise and remorse, fell back into his chair, and did not speak again until we were walking down Broadway. All that day he was like a man possessed, and even now we hardly ever meet without his recalling the circumstance to my mind.

Spirit Ships.

Capt. Groh, in the Chicago *Tribune*, writes as follows:

Those whom we call "dead" are all about us, and are ready and willing to render us any possible service.

The largest dry goods merchant on State street is a Spiritualist, and always consults his spirit guide before undertaking any business enterprise. Like many well-known society women, he has a cabinet in his own home, at which he holds private seances.

Queen Victoria was a Spiritualist, and had a regular medium always in attendance, through whom she consulted the late Prince Consort whenever anything of moment was on foot.

George Washington was a Spiritualist. His writings show it. So was Abraham Lincoln, and so have been many other great men. The Bible is full of stories of Spiritualists. So it is not strange to me that I am able to see these things.

When the Maine was blown up it was said by New England fishermen that the specter of the destroyed vessel manned by a spirit crew, was often seen cruising up and down the coast from Quoddy Head to Boone Island light. The specter crew stood at the guns and the fog horn was moaning. From the masthead flew the signal: "We cannot rest until avenged."

The schooner Ethel Merriam came into Booth Bay harbor and Capt. John Newman could not be induced to take it out for weeks because he said he had seen the specter of the Maine.

Then here on our own coast the lost Chicora has often been described on a storm wind driving down the sea, with white ice all about it

even in midsummer and with the ice-clad form of Capt. Stines upon the bridge.

Mrs. Piper's Mediumship.

BY A CHICAGOAN.

I was much interested in the communication prepared by Mrs. Piper of Boston concerning her connection with the Society of Psychical Research, but if Mrs. Piper's remarks are analyzed they are found to contain nothing "startling" to Spiritualists.

Mrs. Piper does not claim to know what influence controls her during her seances, nor is she cognizant of what is being communicated through her when under "control." Her condition at such times is the same as that of other mediums or instruments who have faith in their work, and who believe that they are the mouthpieces of persons departed from this earth, who are now in a spiritual world and who desire to speak to their friends.

Mrs. Piper says that what she may utter when under control may be the results of telepathy or some other force which enables her to put into words thoughts which may be in her own mind, in the mind of the person or persons sitting before her, or in the mind of some third person somewhere else.

For seven years past I have been an occasional visitor at the home of a Spiritualist, sometimes having a private sitting, but more frequently I have attended the weekly seances, where 50 or 60 persons have been in the room at one time, each one of whom has received a communication from friends in the spirit world before the sitting was over. In each public sitting there has been, of course, a number of regular attendants, but probably one-half of the total number have been strangers to the medium, and almost without exception have had impressed upon them the belief that they are receiving communications from friends who have departed this life and found a home in another and brighter world.

It is not always good news that is brought. Some of it is bad or discouraging, so that it is not to be said that the honest medium is endeavoring to impose upon the credulity of the sitter by promising only favorable results.

There are many people who have no knowledge of Spiritualism, and they condemn it without hesitation or investigation, because it has to deal with their loved ones who have died, and they cannot believe in spirit return, yet these unbelievers are growing fewer in number every day. Where only five years ago there was one be-



A Native Beauty.

liever in Spiritualism, or at least in the theory that those in spirit-life can communicate with those living on the earth-plane through a medium or instrument, there are 500 now, and the number will increase until at last the truth, the real truth, is made apparent to the intelligent portion of the community.—*Chicago Sunday Record.*

The Coming Republic.

TO THE EDITOR:

Will you kindly allow a pioneer Spiritualist and Socialist of nearly 30 years' standing to give reason for the faith within her? I merely ask leave to report the spiritual experience that opened my soul to the truth of higher social conditions possible of attainment, and which, by the grand process of evolution, must culminate in the true Republic yet to be.

In the vision, in panoramic form, infused with life, as it were, I was shown how machinery, while it lightened labor, robbed no man, the production being for the public good; the shortened hours of toil giving opportunity for soul development.

MY VISION.

Weary and exhausted with an overburden of care, consequent on present conditions of existence, I sank beneath the load and in my despair bewailed the common lot of humanity; when a voice, which seemed to penetrate my soul, spoke thus: "Why will ye spend your money for that which is naught, and labor for that which satisfieth not?" "Words of strange import: O, what can they mean?"

Am I awake, or is it only a dream?" I said, as so startling they flashed through my soul,

Creating sensations I could not control. "Surely I heard it: it was not a dream!" But strangely I pondered on what it might mean:

"I am doing my duty in striving to bless The loved ones God gave me, wouldst have me do less?"

Again came those words; but this time I could see

They came to the world, not alone unto me.

For soon, as it were, a film fell from my eyes,

And my vision, illumed, filled my soul with surprise.

There, there, all before me, arrayed as in life,

Earth scenes were enacted—confusion and strife.

Here millions were toiling, a pittance to gain,

And many were wretched and writhing in pain.

And there were the great and the wealthy of earth,

Whom fortune had favored, perhaps from their birth.

These squandered their wealth in the follies of life;

But, alas! they all ended in sorrow and strife.

The poor man was groaning 'neath poverty's sting;

The rich sighed for pleasures that wealth could not bring;

The child of the poor man was crying for bread;

The wealthy were pampered and sumptuously fed.

Thus, those labored, these squandered, together they strove,

And selfishness reigned where there should have been Love.

When I asked for that angel I found her unknown,

But cold-hearted Selfishness spoke from his throne:

"Such a being I've heard of, she may be divine,

But we don't need her here in this kingdom of mine."

My heart sank within me, but again came the voice:

(And it thrilled through my soul and my spirit rejoiced).

"Mourn not o'er the old, it is passing away;

I will show thee a glimpse of the new-coming day."

Then my eyes seemed to open on a region of bliss,

And I said to my angel: "Pray, what meaneth this?"

"Be patient," he answered, "and soon thou shalt see;

The glorious Republic remains yet to be."

Then a star, as it were, fell from heaven to earth,

And angels, rejoicing, sang: "Hail the new birth!"

And soon I saw forms running hither and there,

And I saw they were human, but wondrously fair.

And they smiled on each other as nearer they drew,

And circling around hid the star from my view.

Still watching I lingered, when, to my surprise,

A beautiful city seemed soon to arise;

Or, rather, a palace with towering dome, And engraven thereon was "Our Home,"

yes, *our* home.

And each with the other seemed to lovingly vie

In use of adornment a want to supply.

And labor was pleasure, each worked in their sphere,

And O, it did seem such true happiness there!

Then a garden sprang up, as at touch of a wand,

But I found 'twas the work of these same willing hands;

And they plucked the fair flowers and smiled on each other,

And birds in the bowers sang: "Love one another."

I turned to my angel: "Say, what doth this mean?"

He answered: "Mark well, and write what thou hast seen.

The star that thou sawest come down from above

Is the germ of the glorious Republic of Love.

Selfish greed's tyrant rule will one day be outgrown,

And Love, the fair angel, will then take the throne.

When God's law on man's heart shall be written in love,

Injustice and sorrow from earth will remove."

ADELAIDE COMSTOCK.

Ventura, Cal.

A Personal Devil.

B. F. AUSTIN, B. A.

Perhaps no other form of false belief has wrought more havoc in the destruction of human happiness, the perversion of all true conceptions of human nature, and more effectively retarded the progress of humanity, than the belief in a personal devil. The history of this frightful concoction of man's undeveloped brain is a history of fear and sorrow, of persecution and bloodshed, of the enslavement of human intellect and the degradation of human life.

Long since banished from the scientific mind, which finds no room even in this broad universe for two governments and two potentates, this doctrine still lingers in the popular mind and among the priest-led masses as dark shadows of night still linger in the valleys after the landscape is ablaze with morning glory. But it is passing, and a generation or two hence men will wonder at the sad nightmare of belief in a personal devil which afflicted their forefathers.

Meantime the average orthodox clergyman, when driven from every outpost of his defences by the marshalled facts of spiritual phenomena, when compelled to admit miracles as real and a thousand-fold more varied and accessible to the masses than the miracles of 2,000 years ago, has one last appeal to ignorance and credulity, one favorite hiding-place in the entrenched hereditary fears and superstitions of the masses, and it is in the monstrous falsehood that Spiritualism is of the Devil. Well, let him prove it.—*The Sermon.*

Cheerfulness is Virtue.

MISS C. DE LA BAERE.

Cheerfulness emanates from its fortunate possessor like vapor from water; it is absorbed by the atmosphere, then condensed to

return again to its source in the form of a gentle dew or a fruitifying rain.

Cheerfulness does not depend on honeyed words or artificial smiles, which oftentimes produce the opposite effect that they were intended to convey; neither is it a projecting effect like a hypnotic power, but as a sweet-scented flower it attracts silently and is the expression of charity in thought and action and the fulfillment of—"Love endureth long and is kind."

In its highest form cheerfulness is of the soul and above physical considerations and social appearances; it radiates from the character which the individual has builded for himself and forms the unseen aura which impresses itself upon those who approach him; even under the pressure of personal troubles, it will help and uplift others. Who has not been comforted by the cheerfulness of some friend prostrated on a bed of suffering, or under crucial trials of long-lasting material difficulties.

Blessed are they who, through discrimination, have developed the power of right thinking, for thoughts are like messenger birds, which carry evil or good news to the recipients; thus the virtue of cheerfulness, emanating from a pure heart, brings heaven down to earth, and by its genial glow imparts its mellowing warmth to others, who, in their turn, reflect its limitless vibratory circle like the rings around a pebble thrown into the water by a powerful hand. San Francisco, Cal.

Occult Enlightenment.

EUDORA B. MARCEN.

There is a report current that when it was decided in the Spirit Congress to awaken, in the mind of Western civilization, an interest in things occult, two lines of action were planned and perfected—one to arouse interest by illumination and inspiration, thus to quicken the mentality and through it the spirituality of man; the other to manifest on the sense plane and thus arouse man's attention by an appeal to the physical senses.

Whether, in fact, this legend be true or not, it is true that the unveiling of the occult to man, near the middle of the last century, was through two distinct channels—the Rochester rapping, which heralded the advent of phenomenal mediumship, and the illumination of Andrew Jackson Davis, which gave to the world the "Harmonical Philosophy." One has brought the spirit-world in vibration with earth-life; the other has sought to quicken the pulse of man to unison with that of the spirit realm. Each has done good work. Each mortal must judge for himself which is best.

In the controversy which has arisen as to the relative value of the two schools, there has been overlooked some of the deep things which were presented for man's consideration. These basic truths have been taken up by those who term themselves teachers of the New Thought; in some instances dressed in fantastic garb and put forward as refuting the claims of Spiritualism, while, in fact, they are but proofs of its reality.

The teaching of Spiritualism is that man is a spirit and has a body, not that man is a body and has a spirit. This fact is made much of by the New Thought teachers, as

if it had been their special discovery. The Occultists are talking about training the ego, while away back in early Spiritualism the intelligences controlling mediums were asserting that mortals, being but spirits dressed in the garments of earth, are possessed of powers and possibilities akin to the marvelous. They urged and advised their mediums and hearers to develop their own souls.

Of the reality of these souls the *Phrenological Journal* gives this as scientific proof:

"One of the strongest proofs of the existence of the soul is seen in the fact that at no two consecutive moments of our lives does the ego feeling rest upon the same matter or energy. The system of waves within my brain will all have radiated away many times before this paragraph is completed. The matter giving out the energy will pass away as waste, and the arteries bring back a new supply. For days, weeks, months and years matter and energy will thus pass, while the identical consciousness will persist, and can be traced through every change precisely as energy can be traced from matter to matter. To say that energy is a two-sided entity, one side of which constitutes sensation, is against the fact. The energy my body has to-day is not the energy of yesterday. Yesterday's energy has all radiated away and carried both its sides with it, but the same consciousness remains."

This is a spiritual truth. Many other truths of like nature are scattered through the writings of to-day. They are the product of the spiritual awakening of the age, the result of the quickening of man's perception by spirit communion. They are a part of the scientific philosophy and philosophical religion of Spiritualism. San Jose, Cal.

Nature's Nerve System.

AS SEEN IN A VISION AND EXPLAINED BY A SPIRIT.

A wonderful sight is this fibrous warp in space. The active thought pulsing and throbbing in rhythmic motion, produces wavelets, and the constant interaction of this thought service has the appearance of a sea of ether constantly oscillating.

Yet, in it each specific brain center, and its action with and in the general system, is plainly marked. It was pointed out to me that the approach to brain centers resembled in sound the ticking of a watch or clock, while the impingement resembled the click of the telegraphic key. How plain it all seemed, this inducting and exchanging of specific and general intelligence, and, too, it is so constantly demonstrated that it seems strange that it has not been rightly seen and demonstrated long ago by man the student.

Truly, thought is the moving power of the world, as it ripples on in unison, in its dynamic pulsations. The effects of its implied purposes are realized. In thought all substance is represented, and all forces are active in its multi-form manifestations. It was also shown that thought has its planes for action marked in accordance with grade and quality of substance made use of and forces active therein.

Selfish thought ever remains on the worldly levels. It cannot claim an abiding place on the spiritual planes; even though it makes

occasional flights thither, it falls back to its proper level where the individual is marked to belong. This is so, until selfishness is by degrees outgrown and promotions upward are secured in accord with pure thought and conduct. Shrewd, selfish people who take advantage of less wary ones in traffic, and also create occasions for such transactions, may flourish for a time on those planes, but in the records made, as shown by this system, they are marked as violators of the rules of God's divinely established mail service, along with their other misconduct.

When a man or woman has malice in the heart and impure motives, which are all covered up with pleasant appearance and smooth talk as if they meant well, simply to gain points of interest, it is marked "trespass," and as a misuse of this grand thought system upon which thought is imported and exchanged.

Man punishes man for using the government mail service for foul purposes, but God does not punish man for using his system thus. It is law that operates, and nature's impartial ruling decrees and also enforces punishment for all offenses committed in her realms. Then, be it noted here, too, that this fiber or psychic system in space is often referred to as God's loom in which thought is woven.

This was at once clearly demonstrated. Everywhere this warp was stretched and it seemed organized forms served as appliances for the loom. The wool is produced by everything that breathes or has pulse. All contributions are carefully marked and the unique method of throwing the shuttles with their threads, by the action of breath, pulse and thought, is simply grand. Filled with admiration, I exclaimed: "Oh! how marvelously is this power loom constructed, and its weaving is conducted by the breath and pulse of the Creator and that of every creature."

Then the reverberating thought rose and fell as a melody chanted softly, sweetly, and I felt a harmony settling over me that made me rejoice in the wisdom and goodness of God. Thus the vision ended. MRS. M. KLEIN.

Van Wert, Ohio.

Philosophy of Immortality.

WM. J. COWEN.

We may almost see the land of futurity, the home of immortality, the land of invisibility. Beyond this finite existence is another plane of life, fairer, more beautiful, with larger possibilities for progression, with more opportunities for development, and capabilities of perfection. This plane of invisibility is peopled with invisible inhabitants—that is, spirits who are, as a rule, invisible to our mortal vision, yet these inhabitants manifest themselves under certain conditions, through certain laws by whose operation we are brought in contact with this world of invisibility, the land of immortality, the world of spirit. The knowledge of these laws constitute spiritual knowledge and is called the philosophy of Spiritualism.

The study of the laws of spirit communion reveals to us a broad plane of thought over which the mind travels through endless ages of time, coming in contact with newer thoughts at every stage of

its progress through endless futurity, for the human entity is not destined to perish upon the threshold of immortality, but shall pass beyond this finite plane of progression to higher planes of existence, where each division of time sees the advancement of the spirit in knowledge of all that pertains to a perfected state of existence.

We are taught, and truthfully, that mortal man must lay aside the flesh, must doff the vestment of mortality and don the garment of immortality, but this truth is not at all times clearly understood, nor its significance realized. We are apt, in too close pursuit of mortal desires, to forget that we must some day lay aside all our possessions of a material nature and enter a condition of existence where only spiritual possessions are considered of value, and where material things have no existence save as they serve to advance the progress of the spirit.

Does spirit exist? The skeptic inquires of the Spiritualists and they refer the investigator to the phenomena of Spiritualism, for the evidence which demonstrates immortality. We see, therefore, the importance of phenomena in promulgating the philosophy of Spiritualism, for if the immortality of the soul is a thought only and not a fact, Spiritualism must depend upon theories alone for the basis of its spiritual philosophy. We direct your attention to the phenomena of Spiritualism first, and second, to the philosophy which serves as an exposition of the fact of the spirit's immortality. First came the phenomena through the agency of the Fox family and the medium, Home; later the philosophy through inspired speakers and writers, A. J. Davis, Litchfield, Lyman C. Howe and others. The investigator first comes in contact with the phenomena; second, with the philosophy: this is true spiritual progression.

We therefore should seek to come in contact with the phenomena of spirit return. These are many and varied and we will not attempt to classify them, as all who are familiar with the facts of spirit communion have witnessed some phenomena of Spiritualism, such as spirit rappings, table-tipping, independent slate-writing, clairvoyance, trance and the different manifestations of inspirational thought. Such phenomena are familiar to all who have formed circles for development and may be witnessed by any who will form circles for the manifestations of spirit return. To those who are not enabled to visit mediums at a distance, we favor the formation of private circles through whose means the spirits can and will manifest themselves to the investigator.

If we become convinced of the truth of spirit return and of the existence of the spirit, we naturally seek to learn of the spirits some knowledge of their life. What are the spirits doing? What is the object of this prolongation of existence? Can we, upon the earth plane, influence our future destiny in any way? Upon the last question we desire to present a few thoughts. What is the destiny of the soul?

As we learn from the communications received through spirit influence, we are impressed with the fact that the spirit is expressive of its own individuality. Thus we encounter spirits of a larger degree of intellectuality, as well as those who are very ignorant.

Some spirits describe their present surroundings as a place of harmony, a place of congenial companionship, as an ideal home where all the aspirations of the mortal mind are realized. Upon the other hand, we come in contact with evil spirits, spirits who influence mediums to gratify their physical desires. Thus spirits represent their individuality and demonstrate to us that as the mortal is, so shall the spirit be. We do not change our habits upon entering the spirit embodiment, but carry our individuality with us, so that our present life is a type of the future existence and character of the spirit.

Thus we realize the necessity of shaping and moulding our character while still in the mortal form so that we may be drawn to the higher, rather than to the lower planes of spirit existence. Although every spirit shall ultimately rise to the highest plane of soul life, it is better to begin to ascend from the earth plane than to wait until we pass into spirit-life and there seek progression.

As many descriptions of the spirit-world are very imaginative and deceptive in character, one of the objects of spirit communion is the correction of the many errors contained in religious, or inspired books, regarding heaven, or the and of the spirit. The division of the spirit-world into two distinct localities, one the abode of the pure spirits, the other, the abode of the evil, or unsaved spirits, is an error, arising from false conceptions of spiritual existence received through mediums at a time when spiritual knowledge was vague and of an uncertain character. The object of Spiritualism is the correction of these false conceptions of spiritual knowledge and to reveal the true condition of the spirit, or soul, representing those upon the immortal plane of existence. The basis of Spiritualism is the knowledge received through communications from the exalted beings of the immortal world which reveals the true condition of the soul, or spirit of man after it leaves the body at the change called death.

Spiritualism, the philosophy of immortality, is the only true knowledge of the spiritual realms of existence. From exalted beings comes the knowledge of futurity, from spirits has come knowledge of the past. Ignorance has given these invisible beings the character of super-mundane, whereas the spirits are real persons whose conceptions are upon the same plane as the denizens of earth. There has never been a visitation from angelic beings, but we have, both in the past, received and are now receiving visits from our friends upon the shores of immortality. Our spirit friends visit us, not only to greet us and to tell us of their continued existence, but to teach us the lessons conveyed in the spiritual problems of existence.

Spartansburg, Pa.

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SAN FRANCISCO, NOVEMBER 16, 1901

A Religious Trust is the latest thing. The New York churches have formed a Federation, in order to bolster up a crumbling institution, with its antiquated creeds, forms and ceremonies.

Glass Roofs.—The *Scientific American* calls for glass roofs to city houses, so that those who are shut off from the streets, who have no lawn or even a backyard, can send their children up into the light, and give them a playroom that at least has a view of the sky.

War, with its horrors, is always to be deplored. It wounds not only those upon whom it is waged, but the hearts of those who inflict the wounds, and it is high time that it should cease forever.

The *New Age*, a weekly paper published in London, reports £305 as having already been forwarded by English sympathizers from London to the Dutch committee, which sum is to be used for the benefit of Boer women and children now confined in reconcentration camps by the English armies in Africa. Thus it is that the heart of the English people seeks to atone for the hardships caused by English armies. How long, O how long, England, will you persist in crucifying the consciences of your own people?

A Free Healing Service is held at the Church of Christ Truth of Kalamazoo, Mich. This healing is open to every person in the land, and a great deal of good is being done both locally and abroad. So says the *Higher Thought*, a monthly published there at 50c a year. It adds: "A great work has been done and is being done here for the extension of the new thought, and the Free Healing is a part of the public service that the organization hopes to render."

Another Wonder.

Since the advent of Modern Spiritualism, with its manifestation of some of the powers of the spirit-world, and the unfolding of the plans of the higher intelligences of that realm, the people of earth have been continually surprised with some marvelous discovery, as it were, handed down to us from the spheres, or else developed by the occult forces in earth, or in the indwelling god who inhabits physical forms called man.

Of the most wonderful inventions of the past half-century, the telegraph and telephone seem to be of the most importance, as they have revolutionized the business world. Then came the wireless telegraph as a great stride in advance, by which we can talk through the air with vessels at sea, as well as objects on land, exhibiting powers akin to thought waves and telepathy, or thought-transference, between men at distant points.

Now, we are treated to another astonishing discovery, by which wireless messages can be sent through the earth as well as through the air. Experiments have been made in England, and have been so successful that it is asserted with confidence that this "earth telephone" is a real invention.

The *London Chronicle*, in reporting the experiments, says the inventors of the system, Tarbotan Armstrong and Axel Orling, have found that it is possible to start the electricity of the earth into waves by a slight and almost imperceptible impulse, and any number of the waves thus started can be picked up and made to deflect a needle or agitate the receiver of a telephone. The report then goes on to say:

A small battery (fitted with the ordinary apparatus for transmitting the Morse code) and a telephone transmitter were put up in a small shed. A thousand yards away there was another shed fitted with receivers for both code and telephone. Messages were sent, and a conversation was held through the solid earth. The only apparatus was the transmitters and receivers, and a bar of iron driven six feet into the ground outside each shed. The whole cost of the apparatus would be £5 or £6. So far it has been found to work up to distances of three or four miles. But this is not all. Our discoverers have found that their current can be sent through water as well as land. At a distance of a thousand yards a model torpedo was steered by means of an electric current that passed through both air and water. There was something uncanny in seeing the rudder moved at will by no visible agency.

The inventors themselves have high expectations of it. They have coined a word from the first syllable of each of their names and given to the system the name "Armori." They claim that ships fitted with their apparatus can

communicate with one another for a distance of 15 miles, and that lighthouses and lightships can send or receive messages over an equal distance.

In some respects the earth messages promise even more than the Marconi system of telegraphing through the air. The store of electricity in the earth is enormous, and should there be developed a practical way of making use of it, we might eventually employ it not for telegraphing only, but for lighting and even for motive power.

Mrs. Piper's so-called "confession" is receiving considerable comment all over the country, and it is noteworthy that, generally speaking, the right conclusion is arrived at, namely, that her conclusions were unimportant concerning the phenomena which came through her personality, but was not witnessed by her on account of her being in a trance condition. The following from *Unity*, a Unitarian weekly published in Chicago, is a very fair sample:

The papers talk about the "defection of Mrs. Piper," the famous medium, by means of whom the Psychical Research Society has experimented so persistently and through whom came the "revelations" that seemed to be so conclusive to many eminent men, of whom Mr. Savage is best known to our circle of readers. It is said that Mrs. Piper does not now think that she was worked upon by disembodied spirits, but that she was the subject of "telepathy," or the victim of "thought transference" from the minds of those in the flesh and near to her. But this doubtless will not daunt the believer in spirit manifestations, for how can Mrs. Piper know anything about the "manifestations," the very existence of which implied the overruling of her own will and the vacating of her critical judgment?

The Decline of the churches is everywhere commented upon by the religious periodicals. *Unity*, published in Chicago, had this item in its last issue:

It is a pathetic comment on the religious character of so-called "Christians" when the Bishop of Bombay "deeply regrets the decline of church-going" among the English-speaking people of India because the natives "have strong religious instincts and are careful in the observances of their religious duties."

Hon. Sidney Dean, of Brookline, Mass., an able advocate of Spiritualism and a friend of all reform movements, passed to the higher life at the ripe age of 83 years. He was well known to the older Spiritualists, but has been disabled by paralysis for some years.

Symphonies.—An exchange very aptly remarks that "as in the Greek word 'Symphony' reference points to the consonance of associated voices of different tone all

singing the same melody, so the differently-toned thoughts of the world may produce one grand symphony when rightly associated, when each one finds his true work."

A Tribute to the memory of Mr. Geo. H. Hawes is given by Mr. William Emmette Coleman in the *Banner of Light*, from which we copy the following:

I have known Brother Hawes intimately for over 20 years, and without exaggeration I can say—and in so saying I am voicing the universal sentiment of all who knew him—that he was one of the best men I have ever met. His was a nature overflowing with "the milk of human kindness." His genial, sunny, warm-hearted, generous, charitable disposition endeared him to all, while his sterling integrity, his truthfulness and sincerity at all times, his rigid honesty and conscientiousness—all went to the making up of a character of rare loveliness and sweetness, a man, indeed, in the true and best sense of the word, one whom to know was a blessing, a joy beneficent. The world can ill afford to lose men of his stamp, who beautify and brighten earth by their presence in it.

The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

MODERN SCIENCE AND THE CHRISTIAN BIBLE, by John MacLean. 161 pp. Price not stated, but we presume it is 50c. Toronto, Can.: The Austin Publishing Co.

This interesting volume is written by a prominent Montreal merchant. The importance of the themes discussed and the clear and strong presentation of the case make the book of particular interest to business men generally, who are not bound by the creedal system, and can weigh evidence and think correctly on matters of such moment as are presented in this volume.

Mr. McLean argues the points and presents in a very clear manner the difference between science and the creeds and dogmas of Christendom. He argues with the churches, ministers and priests in such a manner that if they allowed themselves to think and weigh evidence, as they would in other matters, it might be expected that they would arrive at a correct conclusion. At any rate, this book will cause quite a stir among the thinking and reasoning people of the present day.

The Horoscope is an astro-psychological journal, devoted to the 20th Century Religion, Astral Influences, Psychology, Child Culture, Social and Civil Reform, etc. Published by W. M. Pearsall, 3401 King St. (Lorin Station), Berkeley, Calif. Price, 10c. The November number contains the following articles: Divine Occultism, Marriage, Horoscope of ex-President McKinley, Predictions and Twentieth-Century Religion.

The Psychic Journal is the name of a new monthly published at \$1.00 a year at the Montagu Chambers, 8 Elizabeth St., Sydney,

Australia. It contains eight pages, and is a bright exponent of Spiritualism.

MEATLESS DISHES—a collection of tested recipes in which meat forms no part, etc. Chicago: Vegetarian Co., McVicker Building. Price, 10c. For sale at this office.

This is a very useful pamphlet and well worth its cost.

Hypatia is the new name given to *Spirit Mothers*, edited by Mrs. O. F. Shepard, Decoto, Cal. It is enlarged and ably conducted by its editors, Mrs. Shepard and Mrs. E. P. Thorndyke—the latter's portion being named "Astrea." Hypatia, the spirit editor, was a philosopher of the fifth century located at Alexandria, Egypt, and was dragged from her chariot into a church by a Christian mob, and subjected to a horrible martyrdom. She had their envy because of her pure life and noble deeds.

A fitting climax to a year of remarkable advancement is the *Delineator* for December. It contained a rare collection of special features of varied interest. The Winter fashions are pictured and described in detail; there is a delightful article on the Floral Fetes of Japan, illustrated in colors, and a wealth of other material of a seasonable nature, devoted to the pleasure and profit of every member of the household.

Hon. Albert J. Beveridge, United States Senator from Indiana, has spent the past five months in the Far East investigating commercial and political conditions, studying international relations, appraising national resources, and conferring with the men who are establishing the Eastern policy of the European powers. The vast amount of information thus secured at first hand Senator Beveridge will embody in a series of noteworthy papers, the first of which will appear Nov. 16 in the *Saturday Evening Post* of Philadelphia.

"How Shall I Become a Medium?" This question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." For sale at this office. Price, 35 cents. By mail postpaid for 40 cents.

The *Metaphysical Magazine* for November is at hand, and the price has been reduced to \$1.00 a year. Among the contents in this number we mention the following: A Verified Astrological Prediction on President McKinley's Second Term, and Horoscope and Prediction on President Roosevelt's Administration. 110 West 32nd St., New York.

"The Romance of the Red Star," advertised on page 6, is as interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth, and is for sale at this office. Price, \$2.50.

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And clad in the western sky,
The golden gate swung wide,
To let the day pass by.

A day of wind and storm,
But now as it neared its close,
The glory that shone around
Gave promise of sweet repose.

And we saw that the changing clouds,
That erstwhile did darkly lower,
Better than all else could tell
Of the Sun's transforming power.

May the clouds that seem so black
Be known in sunset light
As angels that are sent us
To keep us in the right.

FLORENCE SHAW KELLOGG.



The Editor is not responsible for the opinions of correspondents.

Dreams.

TO THE EDITOR:

Dreams are spiritual and are psychic, many dreams bringing, in a symbolic manner, some meaning to the persons affected by them. Psychologically speaking, the mind is in a much more receptive state in the dreamy mood. Poets, artists, musicians and others are either inspired or receive ideas, warnings and inspirations in their dreams, which, to the psychic, mean that spirits are at work and impressing the dreamer's mental forces in states of slumber.

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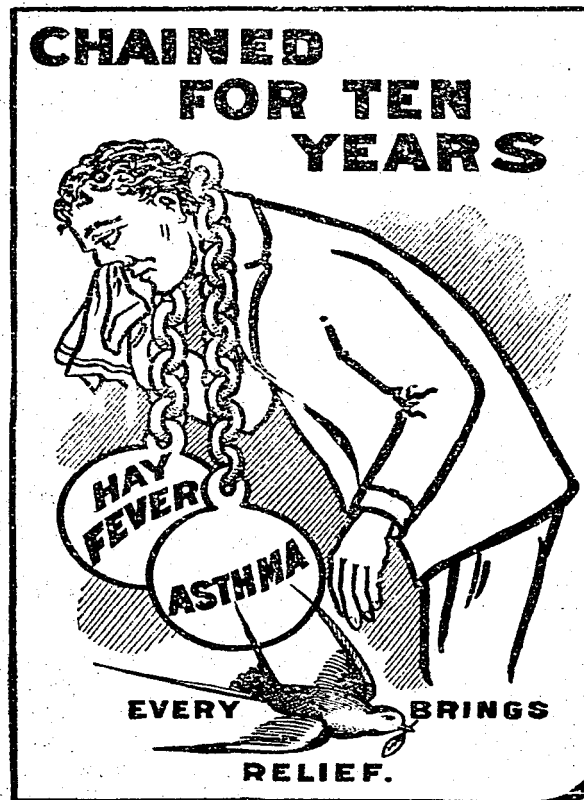
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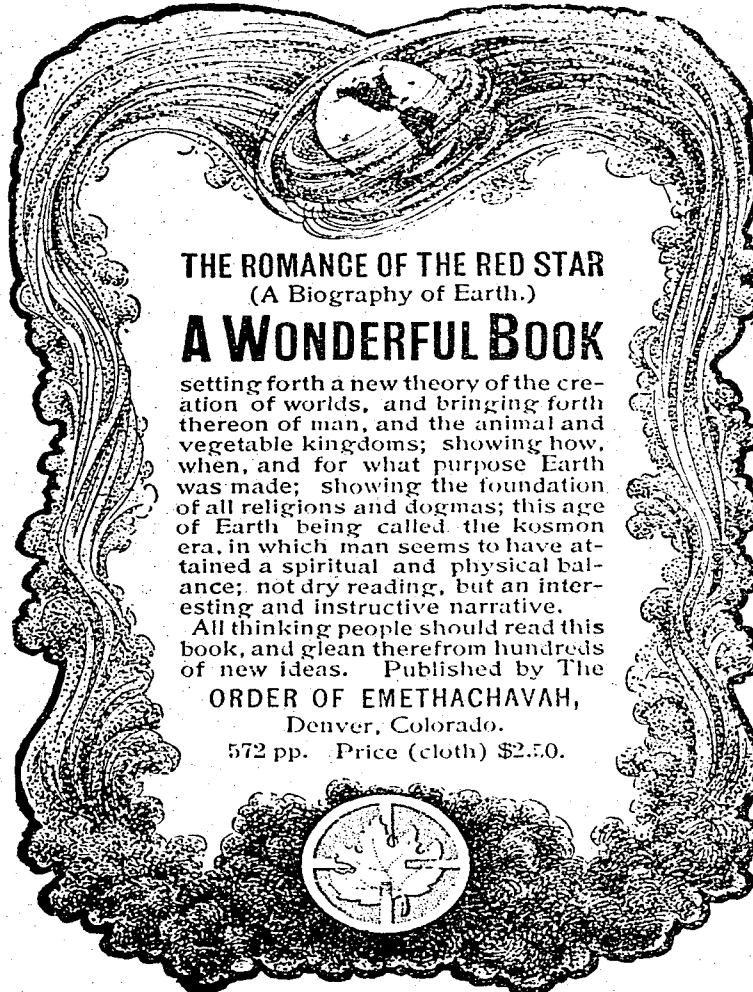
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Local News Summary.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mrs. Ella York has removed from San Jose to 411½ Oak St., San Francisco, where her friends will be received with pleasure.

Mrs. Sophie Seip has returned from the North, and has located at 803 Clay St., Oakland, Cal.

Unity Hall, at 856½ Isabella St., Oakland, Cal., on Wednesday evening was filled by an appreciative audience. Vice-President Stewart presided. Dr. Palmbaum was entranced and gave some good tests and character delineations that were remarkable. The meeting was very interesting and all were pleased. DR. A. L. ASTOR, Sec.

"Words that Burn," a psychic novel by Lida B. Browne (price, \$1.25) is for sale at this office.

The Mission Lyceum will give a Domino Party on Saturday evening, Nov. 23.

Don't Forget that the bazaar will open on Thursday eve., Nov. 28 (Thanksgiving) and hold for three days, at Occidental Hall, 305 Larkin St., San Francisco.

Reception.—Mr. and Mrs. J. J. Whitney entertained four societies of San Francisco, viz: The Society of Progressive Spiritualists, the Ladies' Spiritual Aid Society, the Mediums' Protective Association and the Western Links Sisterhood, and their friends, on Thursday evening, Nov. 7, 1901, at their elegant residence, 1164 O'Farrell St., San Francisco. The occasion was the anniversary of their residence in their new home, the house-warming celebration having occurred one year ago. There were nearly 200 guests present, forming a happy reunion among the Spiritualists of San Francisco and the bay cities.

After a few well-chosen words of welcome from Mrs. Whitney, Mrs. Annie L. Gillespie became Master of Ceremonies, and introduced Prof. Lienau, who favored the audience with a well-rendered song, "I Kissed Her in the Rain," and an encore. Then Mme. Jeannette W. Crawford, the eminent pianist from Boston, rendered an instrumental piece of rare merit on the piano. The two young daughters of Mr. and Mrs. Carlsen of Los Angeles (formerly publishers of the *Medium* there), gave a fancy dance. They are professionals and are at present engaged at the Orpheum Theatre.

There were several recitations by elocutionists of ability, and songs and instrumental music and other entertaining matter before the program closed.

Much credit is due to Mr. and Mrs. Gillespie, Mr. Manchester, Mrs. R. S. Lillie and others for the interesting program. Several novel features were presented. Among them were: "It Must Have Been the Ghost of a Coon" and the "Prodigal Son." Then refreshments were served and the rest of the time consumed in sociability and visiting.

A very enjoyable evening was spent, and all present heartily joined in good wishes for the happiness and long residence in the new home by the host and hostess, who are well known all over the continent of America.

Mrs. Maxwell-Colby has resumed her Friday evening circles at 1041½ Valencia St., San Francisco.

Program of the piano recital by Mme. Jeannette W. Crawford of Boston, at Occidental Hall, 305 Larkin St., San Francisco, Thursday evening, Nov. 14: Mendelssohn—Rondo Capriccio, Frühlingslied, Etude (B Flat Minor); Schumann—Des Abends, Aufschwung, Grillen; Chopin—Rondeau (C Minor), Polonaise (Op. 26), Cradle Song, Etude, Ballade (Op. 47). This is a benefit entertainment for the State Association and should be well patronized.

Mrs. C. J. Meyer, at 335 McAllister St., read flowers and answered questions. Mr. Meyer, as usual, furnished the music.

Mrs. Sanford-Johnson has returned to San Francisco and is taking care of her mother, who is indisposed. She expects soon to be able to resume her work as a slate-writing medium. She is very proficient and gifted.

Oakland Union Spiritual Society met in Fraternal Hall on Sunday, Nov. 10, at 3 p.m. Dr. Ravlin lectured on "Twentieth Century Spiritualism" to a large and well-pleased audience, and Mrs. Ladd-Finnican and Mrs. Kotter occupied the platform in the evening.

On Sunday, Nov. 17, Swami Abhay-ananda will lecture; subject: "Search after Truth," and in the evening Mrs. Ladd-Finnican will give spirit messages. MRS. C. E. PAUL, Sec.

A Minstrel Performance is being gotten up by Mrs. Jennie Robinson (that indefatigable worker) for the benefit of the California State Spiritualist Association. It will be given by the Sunflower Minstrel Club, at Occidental Hall, 305 Larkin St., San Francisco, on Friday evening, Dec. 6, 1901. Curtain at 8:15 sharp. Dancing at 10 o'clock. Tickets, 25 cents.

Mrs. E. R. H. Stoddard, 278 Ninth St., San Francisco, holds circles on Sundays and Tuesdays at 8 p.m. Her convincing test circles have no approach. Those who are in trouble or interested in lawsuits, speculations, etc., should consult this gifted medium. KATE M. FITZGERALD.

Berger Peters, M. D., a physician of San Francisco and a Spiritualist, announces the discovery of a successful "lerate" that takes out cancers and tumors. This is a very great discovery and one that will be made exceedingly beneficial to suffering humanity.

Mme. Young gave spirit messages and psychometric readings last Sunday evening at Oriental Hall, 619 McAllister St., San Francisco. Mrs. Sarah Seal gave an inspirational lecture, and Profs. Young and Bothwell-Brown furnished the music.

California Sunflower League held a meeting at the headquarters of the California State Spiritualist Association, 305 Larkin St., on Thursday evening, Oct. 31, Mr. J. Shaw Gillespie presiding. There was an increased number over the previous meeting present. Twelve new members were admitted. The bazaar for the benefit of the California State Spiritualists' Association, which has been in preparation for several weeks past, will open in Occidental Hall on Thursday evening, Nov. 28, continuing Friday and Saturday. A committee of eleven to have full charge of the bazaar was chosen. There is a spirit of enthusiasm born of a desire to maintain the headquarters, its reading-room, library and propaganda work in California. This most worthy movement should elicit from every true Spiritualist a hearty co-operation to sustain the hands of those placed at the head of the State Association.

W. T. JONES, Sec. pro. tem.

[This Report was written for last week's JOURNAL, but by an oversight was mislaid and not discovered until too late. We regret this very much, but it is wholly due to the editor's long-continued lack of vision—the optic nerves being partially paralyzed. No remedy seems to be able to remove the difficulty, while the mental strain and anxiety is continued.—EDITOR.]

The Society of Progressive Spiritualists held its usual meeting last Sunday evening at Occidental Hall, 305 Larkin St., San Francisco, Cal. The quartet composed of Mr. and Mrs. Gillespie, Mr. Manchester and Mr. Wadsworth, rendered in excellent style that fine melody entitled, "Watchman, Tell us of the Night." This quartet supplies a long-felt want in that direction, and received considerable applause because of its excellence.

The words of the song suggested a topic for the lecture which followed by Mrs. R. S. Lillie, who said that in looking back over the past, the watchman from the towers of life eternal only found darkness and superstition during that long night now long since passed away, but there was a regular progressive step in each century thereafter, until at the present time, when the morning had arrived, the watchman could say in answer to the question, "What of the night?" that we were living under the bright rays of effulgence and glory of the 20th century enlightenment and progression.

It was a very eloquent and impressive lecture given by inspiration from her spirit guides.

Mr. H. H. Lee, one of the earnest friends of the Cause, is lying ill at his home in the Colonial Hotel, in San Francisco. His friends are waiting anxiously for a change for the better.

Spirit Messages and psychometric readings were given last Sunday evening by Mrs. Eberhardt at 3250 22nd St., San Francisco, to the satisfaction of the audience.

Scientific Reading of character, including phrenology, physiognomy, graphology and palmistry, combined, for one dollar. Entertaining lectures and club reading given in families very reasonable. French language also taught. Private lessons, 50c; classes of six, 25c. MISS DE LA BAERE, 510 Eddy St., San Francisco. From 1 to 4 p.m. 33tf

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This method has been so perfected by the doctor and his associates that any one may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, P. says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

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VOL. 38.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 23, 1901.

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No. 47.

WHAT MEANS IT?

Moment by moment the hours are numbered,
And pass in silence away;
Moment by moment, tho' we have slumbered,
We hasten from night to day.
Day, with its hope and promise of gladness,
Thrilling the soul with life anew;
Night, with all joy turning to sadness,
Scarce leaving us strength to be true.
Past all alike, and what have they left us?
What is the total of loss and gain?
Morn may have blest and night have bereft us,
Still we go on in joy or in pain.
What means it? we ask as we upward climb,
And lights and shades above us roll.
Why all the struggle—the hopes sublime?
Ages reply: "For the growth of the soul."
FLORENCE SHAW KELLOGG.

BORDERLAND

Phenomena Extraordinary.

JAMES MARTIN.

Hamlet says: "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy." No one can more fully appreciate the force of this saying than a Spiritualist. Even in our mundane affairs we are, every day, being reminded of the aptitude of the expression, by the development of the forces of nature, as illustrated in wireless telegraphy and such like utilities. But the saying is much more applicable when referred to the faculties of the soul. Seldom a day passes but we hear or read of something in this respect which excites our wonder and gives us food for reflection.

These thoughts were, more immediately, suggested on reading an account by the Rev. W.S. Plummer, of the case of Mary Reynolds. Briefly, it may be said that Mary went into a trance, but, after a time, she recovered. She, however, for 15 years thereafter, presented the phenomena of a duplex consciousness. That is, she was alternately two different persons. In her second person, all the memories of her first and all the knowledge she had acquired in that state, were completely lost to her. She knew nothing of them, neither father nor mother, sister nor brother. Nor had she any knowledge that she had existed in that state.

In her 35th year, the alterations from one state to the other ceased, leaving her entirely in the

second state. In her first state, she was sedate, melancholy, slow of thought and imagination. In the second state she was gay, social, jocular and fond of poetry. Her handwriting was also different. Her body had been, in reality, the house of two souls, occupied alternately. In the second state she lived for 25 years, at the end of which she died.*

Another analogous case is related in *La Revue Scientifique* of May 20, 1876. But a more interesting case than either of them is that of one nearer home and related to Thomas E. O'Shea, real estate dealer, of No. 1 Park Row, New York, the son of Wm. O'Shea, publisher of Catholic books in Barclay St., New York.

Thomas, on going to bed one night, by some inadvertence left a portion of the gas escaping, sufficient to asphyxiate him. On his not coming down stairs in the morning, his parents, on going to his room, found him unconscious. A physician was immediately sent for, and, in the meantime, they did what they could to resuscitate him. After two hours he recovered, but remained in bed all day. On the

following morning, when he arose, his parents noticed that he was a different being to what he had been, and, in a short time, they found that his tastes, inclinations and desires were completely altered and he was, in all mental respects, entirely the opposite of his previous character. He could not remember anything of his past life. All at once he was a *bon vivant*, a smoker and a billiard player; neither of which were formerly common to him. He had no inclination for business and could not be made to attend to it. In the hope of a change he was sent, for some weeks, to a sanitarium. He there would play whist and do wood-carving, in which he was proficient.

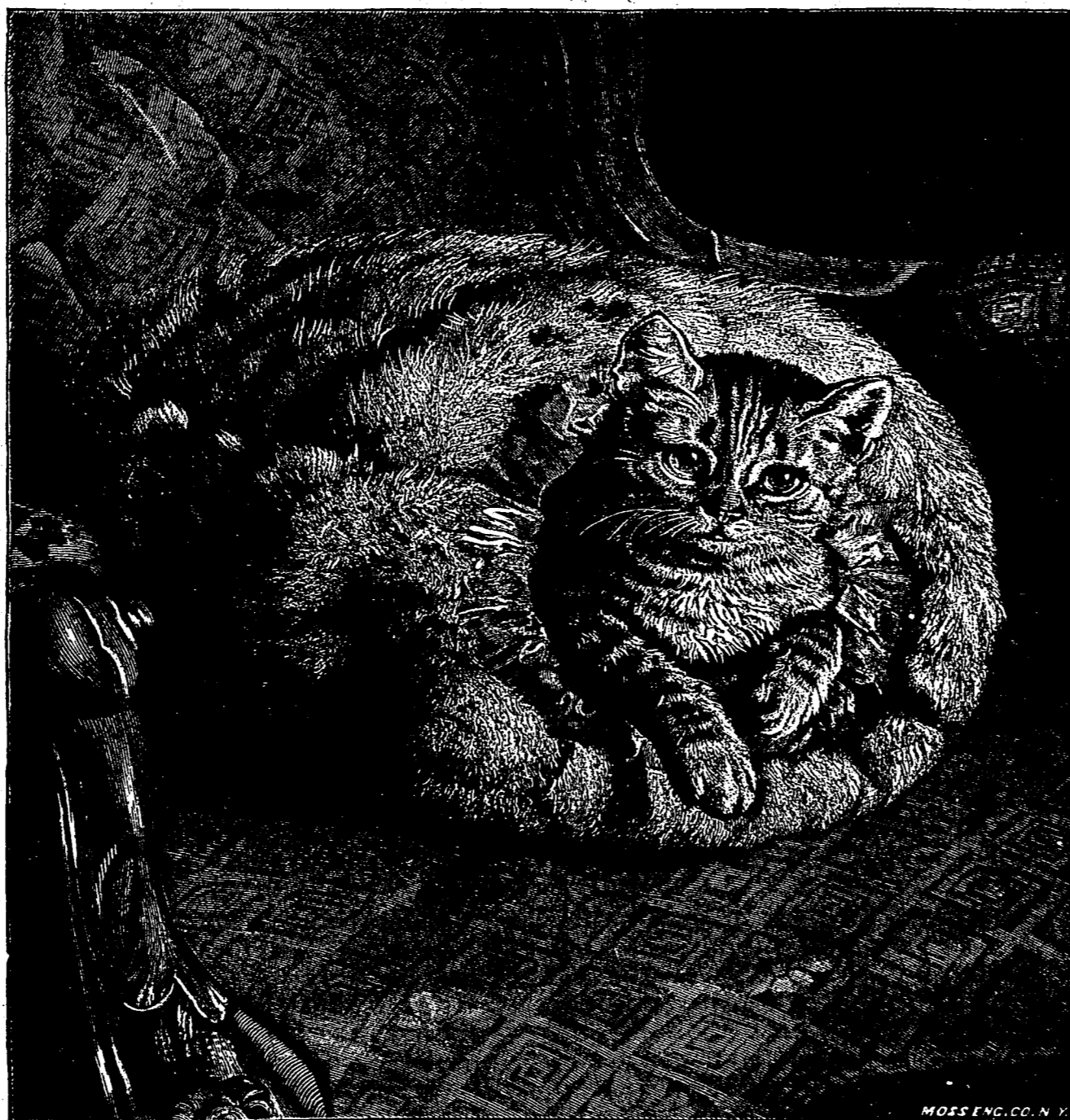
These things he never attempted in his former state. He then returned home, continuing in the same condition. At the end of about three months, when, one morning, he came down to breakfast, he made some remark about business which made his father surmise he was returning to his former self. With the idea of elucidating this conjecture, he was prompted to say: "Tom, do you

remember the real estate deal on the Amsterdam property, six months ago?" "Yes," was the reply. "I was lucky; I got out of it without loss." Upon this reply the parent could no longer contain himself, but seized his son's arms and started to do a waltz on the floor. The son, on his part, thought his parent had taken leave of his senses. But he put a stop to further parley by calling for his overcoat, to go down to his office: for, at the beginning of his derangement, snow was deep on the ground. His surprise was great on going to the window to see the Spring flowers in bloom. In short, he had returned to his former self.

On the same day he met a friend, whom he had defeated the previous day in a game of billiards. His friend pressed for a return game, but Tom found he could not properly handle a cue. His three months aberration of mind was a complete blank to him.

What can be conjectured? At the time of his asphyxiation, had his soul thought the body dead, and so had left it, to be taken possession of by another soul, which could not, for some time, be dispossessed of its wrong abode? It will be noticed that this case is different to that of Mary Reynolds. The original—or the soul she was born with—was, at last, completely dispossessed of her person and she died with the second soul in possession.

The most wonderful and interesting of all similar cases is that of Mollie Fancher of Brooklyn, New York. There is nothing in the whole history of Psychology that is, in many respects, so extraordinary. To epitomize even the leading incidents in her life would take up much space. Very briefly, it may be said that, when a young woman, she had, in 1865, a street-car accident which injured her severely, breaking two of her ribs. In her illness she experienced intermittent trances and other phenomena. Eventually she went into a nine-years' continuous trance, during which time she took no sustenance. While in this trance she wrote thousands of letters, worked many pounds of Berlin wool into patterns, and did several models in wax of fruits and flowers. When, at last, she awoke to consciousness, she thought she had only been asleep for one night and knew not that she had done the works she did. She had lost all her senses: Touch, speech and hearing, by one ear, at intervals of time between, returned to her. The senses of sight and smell were completely lost. In occasional trances she visits the home of her mother in spirit and is sustained and comforted by her cheering



Little Kitty Finds a Cozy Place.

council. She is told to be brave in her affliction.

In 1866 she got the power of seeing things without ordinary vision. This clairvoyant faculty is developed to the highest degree. If she desires to know of the welfare of her friends, be they near or far, she knows at once, as if she were bodily in their presence. Nothing whatever can be concealed from her. She reads sealed letters in the same way. As an example, Prof. Henry M. Parkhurst, the astronomer, of Brooklyn, being in a merchant office, in New York, took from his waste-basket an unimportant business letter, which he did not read. He tore it into strips and then into squares and shook them together and put all the parts in an envelope and sealed it. This envelope he subsequently gave, as a test, to Miss Fancher, who passed her hand over it. She then, with paper and pencil, wrote the contents of the letter *verbatim*. Mr. Parkhurst pasted the pieces of the letter together and compared the two. Miss Fancher had made a literal copy of the original. She told the time by simply passing her hand over the watch's face.

Other faculties she also possesses and can tell the approach of a thunder-storm, and will also tell the fire bells will ring some five minutes before they do so.

In time she became, alternately, five different female persons. Occasionally, after a short trance, she would awake as one of them. They have each a name—Rosebud, Pearl, Ruby and Idol. She is known to each of them as Sunbeam. One acts like a little girl and sings such songs as a child would sing: "There was a frog lived in a mill; kino, keso, kino."

As may be supposed, Miss Fancher is visited by the most eminent physicians, and is also intimate with many notable persons, scientists and others. She sees them as plainly as if she had eyesight, whether the room be light or dark. Long accounts of her doings have been published in newspapers.

Some three years ago there was an entertainment, for her benefit, in the Plymouth Church, Brooklyn. Telephone wires were led to her bedroom, so that she and her aunt might hear the speeches and other performances. There is an account of it in the New York *Herald* of March 28, 1898, and shortly thereafter another account in *Leslie's Weekly*, which is illustrated.

Although she is confined to her bed, and, as has been said, takes no nourishment, and is, indeed, unable to do so from a defect in the throat, the picture—which is a reproduction from a photograph—shows that her face and arms, at least, have the appearance of a well-nourished person. She is a complete enigma to all who have visited her and nothing but conjecture is hazarded. She contravenes, almost, every physical law; is neither susceptible to heat or cold—a thin covering is all she has in Winter or Summer. She has more of the attributes of a spirit than a mortal. She is now upwards of 50 years of age, and the events of the past 30 years have been so extraordinary that if she should live to a thousand years they could not be more so.

*[The full account of this narrative is given in a pamphlet entitled "Watseka Wonder," which also contains other instances of startling phenomena. It can be obtained at this office at 15c.—ED.]

That Halo.

THOMAS H. B. COTTON.

On Wednesday night, Aug. 1, 1900, I sat down to rest after a walk somewhat longer than usual. During the day I had written a letter to a young married couple who were living in the far East. A portion of that letter was undoubtedly inspired by the guides of those two young people. I distinctly remember one sentence of it which I venture to quote as follows: "Know once for all that happiness is not a phantom to be chased as the truant pursues the butterfly. The essence of happiness is ever the sweet, sunny temper within, that smiles in blissful serenity above the tempest and the billowy clouds below, however dark and huge their lowering forms may at times appear."

I had thrown my very soul into that letter. I wrote every word of it in solemn earnest. In the course of that evening walk I experienced something that occurs only at intervals of many years with me, namely: a decided throbbing and feeling of fullness of the head, especially in the region of the temples. I suspected that it was mainly due to spirit influence, and perhaps the first time in all my life that the concentration of spirit power ever produced such an effect upon me as to occasion this throbbing. A few magnetic passes, however, soon calmed the throbbing into quietness, and I finished my journey with my powers, both mental and physical, in a state of tranquil equilibrium.

As I then sat at rest, I extinguished the light and began singing a stanza of an old hymn which I had paraphrased some months ago. I had not more than finished one verse, when a moving flame of light fairly filled the space in front of me. It gradually rose while concentrating into a focus with numerous bright glittering points like diamonds. These, as I peered upward, keeping my eyes fastened on the spot, became the center of the most perfect ring, or halo, above my brow that it has yet been my privilege to see. It lasted something less than a minute and was gone; but, oh, how full of meaning it was to me!

These lights, with varying form, hue and intensity, never fail to come to me in the sweetly solemn hour of evening. I have learned to classify them, and largely to interpret the particular angel presences indicated by each, together with the character of their silent messages, almost as plainly as if stated in words.

On the very next evening I indulged in singing much longer than usual. (I find it best to sing in a subdued voice at such times). When I turned off the light, numerous spirit lights appeared, one of which was specially noticeable, being conspicuous by its larger size and deep, intense, yet vivid purple color, with a golden fringe or border. This light moved about slowly, as did also the others in such a way as to indicate unmistakably that the motion was voluntary.

Of course, I do not accept the theory of brother Colville and others, that these phenomena indicate merely the physical condition of the sitter, having no certain reference to spirit presences in the room. Besides my intuition, which is a fairly safe guide in such matters, I have the direct revelation given in circles to the effect that

my impressions were correct, and that my spirit-wife is the one to whose presence the nightly appearing of the lily-white flame of light is attributable.

The first intimation of such a thing as a ring, or halo, in connection with my experience, was some four years ago, while at Santa Barbara. I was sitting one Sunday evening in a circle with the family of Dr. Abner Rush, whose wife, Mrs. Emma Rush, possesses several phases of mediumship, clairvoyance being one of them. On the occasion referred to she plainly saw a coffin placed on my lap with a "ring" completely encircling the coffin.

She had no interpretation of the vision. Neither had I, at the time. I distinctly remember philosophizing on that occasion in these words: "I have been informed years ago that the experience called dying is exquisitely pleasant, blissful, sweet, beyond all comparison or computation; so that if this vision means a harbinging of death, I certainly have nothing to dread in the case."

I also had an impression in reserve to the effect that it might mean that although death comes stalking threateningly near to me at certain times, yet what is called *destiny* (but which is no other than the vigilance of spirit friends) is pledged to ward off the "grim monster" and keep him at bay; the ring around the coffin being the emblem of the fender, to prevent his reaching me. In the light of recent experiences with "destiny" in other lines, too plain and pointed to be classed as mere coincidences, I am now convinced that this impression is correct.

Letter from G. H. Brooks.

TO THE EDITOR:

I usually spend a part of my time in the Summer at my home in Wheaton, Ill. When it is possible for her to do so, my wife goes out with me. She was at Lily Dale this Summer four weeks, and enjoyed herself, as all do who go to that most delightful place.

I attended the N. S. A. convention in Washington last month, and enjoyed the sessions very much. There was a large delegation and a good amount of work done. I had not been in Washington before in a number of years, and met a great many of my old friends, not only in Washington, but among the delegates.

A beautiful new Temple was dedicated in Newport, Ky., on Sept. 22. Mr. Edwin Crawley Sr. of Newport, Ky., one of the oldest and most respected citizens desiring to do something practical, purchased a lot on one of the fine residence streets, and gave \$2,000 besides, then loaned the society the balance of the money to build the Temple. It cost \$8,000 and is a fine building. The Ladies' Aid furnished the dining-room and kitchen, and everything is complete. Sunday, Sept. 22, was set for the dedication, this being Mr. Crawley's 75th birthday. I have attended many dedications, but I never attended one where there was greater harmony and enthusiasm than this. Speakers for the occasion were J. Clegg Wright, Dr. Hillagoss and your humble servant, and was enjoyed by the Society for October and November, and the work is going on nicely.

The Ladies' Aid give a fair and supper at the Temple on Nov. 18, 19 and 20. The Society, at its

regular business session on Nov. 4, extended me a call for two months more—December and January—and I am to remain with them for four months in all.

I intend to do some missionary work, if possible, during the week in Kentucky, Ohio and Indiana, and hope to be kept busy, and am entertained at the beautiful home of Mr. Crawley, where all mail should be sent.

I trust the example set by brother Crawley will be followed by others.

I send to my friends in California and the West my kindest regards, and I hope they will keep on working for the Cause, until they conquer all hearts with its mighty truth. G. H. Brooks.

120 East Third St., Newport, Ky.

Suppression of Vice.

VICTOR ILLUMINER.

Is it possible to suppress vice by force? By the term "vice" is meant the manifestation of all the lower and cruder attributes of man's soul.

It is claimed by some persons that evil has no tangible and lasting existence, but a prolonged investigation of men and life in general has proven to me conclusively that the evil, or, in more proper terms, the undeveloped good which lies in every life is just as real and tangible upon its plane of expression as is the good.

Life, so far as man can trace it, is an evolutionary process, continually evolving from old and recognized forms into new and higher ones, many of these steps being so gradual that no one can determine the limit of the influence of the old and the actual commencement of the new regime. It is by the system of direct comparison that man learns and judges, and without the instructor (Experience) which has educated his spirit thus far, he could never have been enabled to generate the desires for a better and higher course of ambition.

Now, what is the true definition of vice? It is the visible manifestation or showing forth of the selfish propensities or attributes of man's and woman's soul—in contradistinction to virtues, being the visible expression of the highest aspirations of the same. I believe no better explanation of vice can be offered than selfish ignorance—the ignorance of the knowledge and wisdom of the laws of Infinite Life, which exact a just and exact recompense for every thought generated and every act perpetrated.

Thoughts are tangible things, therefore it is vice to hold those that are selfish and crude, even though they shall never be made manifest in open and accrued deeds.

It requires a soul, pure, clean and loving as Jesus, to say as he did: "He that is without sin among you, let him first cast a stone at her." Only an absolutely pure spirit could find it in his spirit to love such mis-doers, and because of that love become their champion when all others were arrayed against them.

A few words of generous love and encouragement might change the whole current of their lives, and urge them to merit the love thus extended toward them by cleaner and better living. They could not at once outgrow all their propensities, but by continued encouragement they would ad-

vance step by step until old temptations failed to allure them, and they grow to love better thoughts and nobler aspirations.

Love for that which is clean and pure can never be kindled in any person by any system of force. It must be the spontaneous outpouring of a blighted soul for some one who has come from a high estate down into the darkness of his present unclean living, and because of the interest, love, sympathy and attention of that superior one desires to show forth his appreciative gratitude by his earnest endeavors to be a little more worthy of the condescension and notice. Such a motive will elevate the grossest soul, and no other sentiment can do more than produce a transient result.

A man totally free from selfish instincts can never by any possible allurements of the arts of vice be led into the perpetration of its manifold types of expression.

Between ignorance and positive virtue there are many planes of expression. Positive virtue is possessed only by those souls who have been subjected to temptation in its subtlest forms, and rose superior to the influence, because they loved clean living, not because they feared by disobeying man's moral law to reap social ostracism or future punishment.

Selfishness, and selfishness only, is the motive power of vice and crime, and when man finds that habits of selfishness and vice shut him off from the social relations he loves; that no amount of prayers offered to Jesus, or bountiful financial gifts, will not balance the Infinite scales of justice one degree in his favor; that until he thinks such thoughts, performs such deeds as harmonize with the ideas Jesus taught; when he realizes that he must depend entirely upon his own responsibility; that every thought will bring him a return similar to its nature, he will exercise care to generate only such as he will want to meet.

It is a periculous doctrine that man's soul is prone to evil. It being the product of an Infinite Creator, must necessarily partake of the essential attributes of its parent; therefore, unless you are willing to admit that the Infinite Creator is evil, do not say that man is, for he is prone to exhibit the qualities of his Maker. If the Infinite Creator is good, then there must be resident, though for the time dormant, good in all life. Before that good can shine forth in its brightest luster, it may be necessary to pass through the evolutionary process which teaches a selfish soul, because of keen and intense suffering that only love and pure thoughts, with correspondingly clean deeds, can impart happiness permanent and satisfying.

DEAD—AND NOT DEAD.

The flowers she loved were blossoming yet,
Her heliotrope and her mignonette;
On her dewy cheek the golden hair
Was brushed aside from its beauty rare.
In casket bed like a flower she lay,
That droops its head at close of day,
And the shading lids on the young blue eyes
Would raise no more to the roofing skies.
With her tender mouth slept its kisses sweet—
The folded hands—and the tired feet
Had strayed to rest, through the pearly gate—
And the waiting three were desolate.
The sad mother gazed on the far-distant town—
On the landscape low with its autumn brown—

On the orchard near with its burden of fruit—
On the dear old home like a tuneless lute.
For the gloomy house with its silence dread
Had outstretched its arms o'er the early dead,
And no echo woke of the silvery voice
That had made the family all rejoice.
Then it wondering said: "Whose dear feet shall press
This my threshold lone; and whose presence bless?
Will the empty years e'er be filled again,
With its meed of joy and its cross of pain?"

But a tiny voice from the dim beyond
To the mother's heart did soon respond,
And her whispered name came on the air;
Then the mother knew her child was there.

And the weeping three at the lonely hearth
Felt a presence dear of priceless worth;
For they knew the loved one had come once more,
That she walked the house as she did of yore.

While the mourning garb had lost its spell,
For the darling girl had found words to tell:
And her unseen hands from the unknown near
Came softly and touched her mother dear.

With the sister, too, she came once more,
And a message sweet of love she bore,
And a burden fell from the waiting three,
For death had unveiled his mystery.

— MARY KELSEY BOOZER.

Who are the Sensual?

ARTHUR F. MILTON.

It has been asserted that there is no sensuality, *per se*, but that what seems so is only natural—due to greater physical activity and consequently larger needs of the material.

This is perhaps true under circumstances, but many corporeal individuals deny this by their habits, which are more temperate than persons half their capacity.

It is also asserted that sensuality is confined to eating and drinking only—that sensuality does not reach beyond the stomach—all other cravings being non-restrictive privileges, because they exist, and in that are inheritances from nature.

Some assert that all indulgences not intellectual are sensual—sensuality and intellectuality being antipodal to each other.

Perhaps the latter are right in a measure, but as the intellectual man also has sensual appetites which he indulges, he must be both, though a cultured man dislikes to be called sensual. He applies this to the uncultured man, who is not his equal in mental force, yet may be a very temperate man in many respects—aye, more so than the cultured man.

It is true that mental activity reduces the animal to a large extent, and thus the refinement that mental culture produces. But this does not prove entire freedom from sensuality as a passion. Many a cultured man carries an unconquered passion to his grave—one hidden from mortal eye because only secretly indulged. Effects sometimes come to the surface that generate suspicion of a hidden vice, but do not always unfold its nature. It requires more than the eye to analyze it. It needs the senses themselves to find the evils evolved out of their exercise or use—or, rather, misuse.

It is probably known that locking up a mentally active man in a prison cell with an ignorant one, makes the former feel dull and reticent, and the latter talkative—though annoying and tedious to

the first-named and interesting to the last-named.

This is due to their respective sense vibrations. Those of the ignorant man increases the sensual or animal activity of the cultured man and decrease his intellectual forces in some measure, making him dull or reticent, because out of order with his natural thought-action. But those of the intellectual man increases the vibratory action of the ignorant one's mental forces, and he is for the time inspired beyond his normal capacity to talk—a sort of spiritual intoxication—though not beyond his acquired knowledge.

If the cultured man be sensitive, he would not have to be convinced of his companion's ignorance by what he says, but by the vibration that touches him—the influence affecting him for dullness or reticence; and if he should feel drowsy besides feeling dull, it would indicate more than ignorance—namely, that the other has a higher love for the sensual, or animal, than the intellectual—drowsiness being the first manifestation of actual sensualism, or what may be known as such.

Now, drowsiness might be sensed among the intellectual if there be a hidden passion. The vibration which this induces betrays what the eye does not see, and according to the nature of the vibration, not only the sensual passions can be detected, but all others as well.

Drowsiness is the natural state of the animal after a sensual craving has been appeased. The man who indulges his senses constantly, or at every call, generates a like influence in his magnetic vibration, and sensitive persons feel this—though not necessarily themselves above it. In fact, it rather betrays a like vibration existing, and only needs arousing to be thus affected. But it may be due to an inherited force not yet neutralized by its antipodal vibration—intellectuality. In such instances it is not sensuality *per se*, but an inborn proclivity that needs watching and held in abeyance should it manifest a desire for indulgence, and which such forces sometimes do by an unaccountable longing for something—a taste or craving not defined. In many it generates discontent, and we wonder why. It is an unstilled want—a passion starving for gratification. But such starving is a natural self-denial—a conditional abnegation, that is subduing it—neutralizing it by force of circumstances.

If people were to combat their known weaknesses by conscious self-denial—willful abnegation or a disciplined starvation process, they could overcome all sensual habits or passions, and would need no pledges to help them along. Self-determination is not only more effectual, but it generates a positive will besides and frees the experimenter from the unpleasant influences of his contemporaries yet in the throes of their uncurbed habits or passions.

Sensualism is, therefore, not the stilling of natural desires or appetites, but continued indulgence after the same, either by stimulating the appetites or inventing ways and means to please the senses beyond their normal calling, and through which the so-called passions or habits are developed and then credited to nature or inheritance.

Of course, the latter is much to blame, but this does not absolve us from their bad effects. We suffer, not our antecedents; and if we

desire to get rid of the lethargy, indolence, mental inactivity, drowsiness, etc., which these forces generate, we must overcome their wants or cravings.

Their antithetical states are physical energy, mental activity, feeling bright, animated and joyous, and vibrate for like influences on our neighbors or companions. To sense these vibrations, therefore, in place of feeling dull or drowsy in their presence, we can judge them accordingly and make no mistakes.

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SAN FRANCISCO, NOVEMBER 23, 1901

Dr. H. W. Thomas has resigned the pastorate of the Free Church in Chicago, after having served it for 21 years, giving as his reason that the growth of independent religious thought is so great that his services should be extended to other cities and towns.

The Doctor is a progressive man and has done a great work in Chicago in liberalizing the views of his people. He has for years been a reader of the PHILOSOPHICAL JOURNAL.

Dis de Barr, the notorious Theosophist, bogus medium, etc., it is said by the New York Sun, has had an escapade in Florida, New Orleans and other places, and after being ordered to leave, under penalty of rough treatment, has gone to South Africa, and under an assumed name, will try to carry on her nefarious games.

Mrs. L. E. Piper, it is reported, has re-entered the employment of the Psychical Research Society—having reconsidered her recently published so-called "confession," which was evidently a newspaper "sensational fake."

That Symposium mentioned some weeks ago in the JOURNAL, to be published in the *Spiritual Review* of London, England, began in the November number of that excellent monthly, published by Bro. J. J. Morse, who is well known in America as well as Europe as an inspired lecturer and able editor and publisher.

His friends in America will be pleased to learn that on Sunday, Nov. 3, his daughter Florence made her first appearance as an inspirational speaker on the platform of one of the Metropolitan societies, meeting with a fine reception, and did exceedingly well.

Prof. Lockwood is holding meetings in Ontario, Canada.

Spiritualism and Science.

Because decarnate spirits are not generally visible to spirits incarnate (that is, men in the flesh) many people erroneously conclude that either they do not exist in tangible form, or, at least, that they do not or cannot send communications from one state of being to the other.

Now, science and discovery have come to the rescue, proving that communications can pass between spirits in the flesh many miles apart, even beyond the ken of one another. The Marconi system of wireless telegraphy has lately given a demonstration of this very power.

We find that two ships of the Cunard line of steamers crossing the Atlantic Ocean 36 miles apart, and when at no time they were visible to one another, the steamships *Lucania* and *Campania* (sister ships of that line) had a correspondence which lasted about two hours, while the ships were at full speed, going in opposite directions. The correspondence, as reported in the daily papers, read as follows:

12:48 a.m. Received first signals from *Campania*. Ask: "Are you there?"
Replied: "Yes, here, *Lucania*."

Campania: "Have you got anything for us?"

"Yes; *Lucania* sends best wishes for pleasant voyage. All well."

Campania replied: "All right; thanks. Message for Captain McKay: 'Captain Walker sends his respects to Captain McKay. We have experienced very bad weather since leaving Liverpool. All well.'"

Lucania: "Message received all right. Thanks."

Campania: "Have you seen any ice, or have you experienced any fog?"

Lucania: "No; have seen no ice nor experienced any fog. Have had fine, clear weather up to the present. Our position—lat. 48.15, long. 38.39."

Campania: "Thanks. Our position is lat. 48.50, long. 38.29."

After having been in communication about one hour, *Lucania* at 2:45 a.m. said: "Good-bye; pleasant passage."

Campania at 2:50 a.m. returned compliments. Communications lasted two hours. The ships were 36 miles from each other when the above conversation took place, and were not visible to each other at any time.

This proves what Spiritualists have been claiming for half a century, that communications between persons (spirits) are possible, even when long distances apart, without any wires or connective apparatus, and when such persons are not visible to one another.

In the above case the spirit of Capt. McKay of the *Lucania* carried on a correspondence with Captain Walker of the *Campania* without any visible means of doing so, except the instruments for the system of wireless telegraphy which were located on both steamships.

Will any sane man, after this, claim that communications between spirits in the flesh and those out of the flesh can not carry on communications as well as two who are both in the physical form do when miles apart in the dark, and having no connecting wire? This steamship incident is a demonstration beyond the possibility of a doubt, and places the matter before

the world in such a plain way that it must be accepted as an evident truth.

In it science comes with positive demonstration of the spiritualistic philosophy and phenomena, and wipes away, as with a wand, all the opposing philosophies and doubts—all the sophistry and denunciation which have been used against the theory, showing it as an orb of light—a bright star of hope for all the human race.

But wireless telegraphy is as yet only in its infancy. Far greater achievements are in store for the world in that line. As an indication of what may be expected, we will copy from *Ettka* for October the following important announcement and remarks:

Prof. Reginald A. Fessenden, attached to the National Weather Bureau at Washington, who has independently paralleled and in a number of details outstripped Marconi's experiments and discoveries in wireless telegraphy, has recently published a paper outlining two especially notable advances he has made.

He has greatly simplified the mechanism for sending messages, at the same time increasing its efficiency. Dispensing with induction coils and cylinders, he has produced a radiation 16 times as great as that from a Marconi instrument having a one-inch spark gap. He claims a method of securing absolute secrecy, but does not describe it. He shows, however, how communication by Marconi's system can be broken up.

We confidently expect that the telephone and wireless telegraphy will in the near future become so wonderfully developed that every human being will be able to converse at will, without the aid of a medium, or any special device, not only with those at a distance, in the flesh—but with decarnated spirits, who have gone a step further and entered a higher plane of existence. These achievements are but a few steps in advance.

A Church Union has been formed in Columbus, O., as we notice by our esteemed contemporary, the *Light of Truth*. It seems that considerable trouble has already resulted because the liberal churches have been denied admission to the Union. A settlement was finally made by an agreement to let each church decide as to what is meant by the word "evangelical" which occurred in the Constitution defining who might become members of it. This shows weakness, and a marked revolution, after the haughty position maintained for years by the orthodox churches. One by one doctrines and dogmas of the church have to be abandoned under the refulgent light of the 20th century intelligence and advancement. The changes in the church's doctrine and discipline during the past half century have been wonderful, but those which will be made during the next 50 years will be astounding.

Not Telepathy.

The Psychical Research Society has published a volume of 649 pages, which contains a Report by Prof. James Hervey Hyslop on the phenomena which came through Mrs. Leonora E. Piper. It is, in fact, but a continuation of Dr. Richard Hodgson's report on the same subject, and with the same result. These scientists, after having carefully investigated the phenomena coming through Mrs. Piper, have reached the conclusion that neither telepathy nor hypnotism could account for the demonstrations, of which, she being entranced, was in ignorance.

That she does not believe that the communications are from spirits is flattering testimony in favor of the report of the scientists who witnessed the phenomena and were fully competent to judge concerning that which they saw and heard. Mrs. Piper being in a trance condition, knew nothing about the demonstrations and could form no opinion of value concerning their source or import.

Dr. Richard Hodgson, in the Proceedings of the Psychical Research Society, on page 396, writes the following significant sentence: "I must again state my conclusion as a result of practical experience. . . . And having tried the hypothesis of telepathy from the living for several years, and the spirit hypothesis also for several years, I have no hesitation in affirming with the most absolute assurance that the 'spirit' hypothesis is justified by its fruits, and the other hypothesis is not."

Vaccination has received another severe blow. In Camden, N. J., the newspapers report that five children have fallen victims to lockjaw, following vaccination, and two more are in such serious condition that little hope is entertained for them, while thousands of parents, whose little ones have recently been inoculated with the same virus used on the children who died, are in a condition of mental anxiety that is pitiable. In addition to the deaths in Camden from lockjaw, there has been a death in Philadelphia, in Atlantic City and Bristol following vaccination.

Is it not time to stop all this nefarious business?

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

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WEE WISDOM LIBRARY—Metaphysical Series. Published by the Unity Tract Society, Kansas City, Mo. Price, 25 cents. It is nicely illustrated and delicately printed.

The *Spiritual Review* for November contains the beginning of a symposium on "Where is the Spirit-World?" Able articles from seven of the best thinkers in the Spiritualists' ranks are there given, to be followed by others in forthcoming numbers. Then there are articles entitled Studies in Psychic Science, Speculations in Mental Evolution, and other topics. Published by J. J. Morse, 26 Osnaburgh St., Euston Road, N. W., London. Price, 10c.

Lichtstrahlen, published at West Point, Neb., contains in its latest issue six spirit photograph engravings with a descriptive article. It is printed in German.

The *Occult and Biological Journal* for November contains among other articles of interest the following: The Most Desirable Knowledge, New Practical Methods, Peace, Visions, and Delineations of Character. Published at Applegate, Cal. Price, 15c.

"How Shall I Become a Medium?" This question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." For sale at this office. Price, 35 cents. By mail postpaid for 40 cents.

"The Romance of the Red Star," advertised on page 6, is as interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth, and is for sale at this office. Price, \$2.50.

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The Editor is not responsible for the opinions of correspondents.

Letter from Santa Barbara.

TO THE EDITOR:

I was at the Los Angeles camp-meeting in September and enjoyed it very much. I developed my leading phases (Psychometry and Clairvoyance) wonderfully while at the camp. I expect to go East in the Spring.

I was very much interested in Mme. Montague's item which was published in the JOURNAL, as her work is so much like mine. I feel there is something grand coming to me, as I already have the gift of reading sealed letters. My guides have ordered me to go to Los Angeles for further development, which I shall do in the near future.

Dr. Geo. W. Carey is with us and is giving some good thoughts which are interesting all.

MRS. E. A. RUNDELL.

Letter from Los Angeles.

TO THE EDITOR:

I shall be pleased to recount an interesting phenomenon which occurred at this place in the studio of the well-known spirit artist, Edward Wyllie.

Dr. Cook, an Episcopal minister, sat for a photograph of himself, while holding a slate in front of him, hoping to get a photographed message upon it. While waiting for Mr. Wyllie to put plates into the frames in the dark room, the landlady, a fine clairvoyant, stepped into the room, and glancing at the slate held by Dr. Cook, exclaimed: "Oh, Mr. Wyllie, hurry up; there is writing upon the slate. Hurry before it fades away."

Dr. Cook leaned forward and looked over the top of the slate, but could see nothing. Mr. Wyllie then came to place the plates into the camera, saying: "Why, I can't see anything on the slate." "But there is," declared the lady, "and there are two names signed to the message."

The plates were then exposed and quickly developed and brought to the window, where all three examined them and found them exactly as the clairvoyant had seen them. The writing extended over the fingers of Dr. Cook's hand. The two names signed were Phillip Brooks and Joseph B. Rodas.

An article in the *Progressive Thinker* lately, explaining the different ways in which spirit photography was produced, makes one wish to know how the above was done.

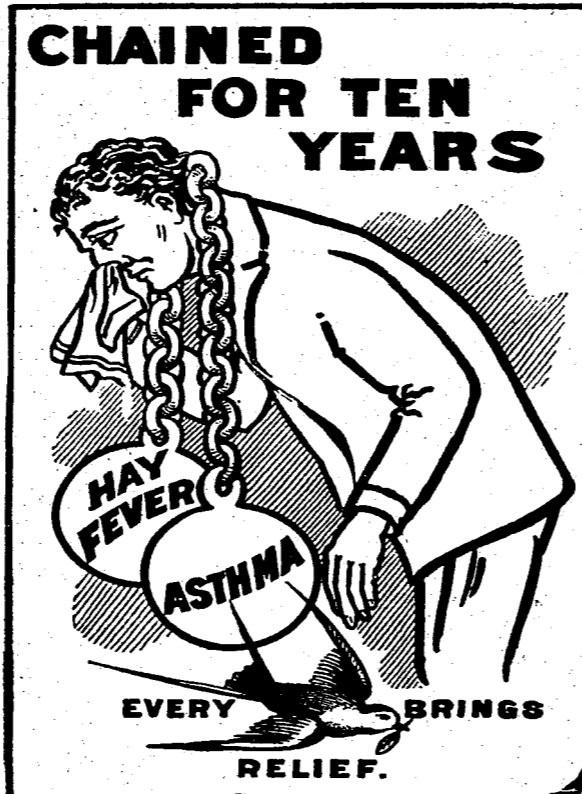
Was the writing placed in the air, since it extended across the fingers holding the slate? Yet no marks were afterward seen upon either slate or hand. Can the camera photograph that which only a clairvoyant can see?

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Local News Summary.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 805 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mission Lyceum.—Do not forget that you can have an enjoyable evening at the Domino Party on Saturday evening, Nov. 23. Dancing at 8:30. Admission, 10c.

A Regular Meeting of California Sunflower League will be held on Thursday evening, Nov. 21. All members and friends of the League are earnestly requested to be present. W. T. JONES, Sec. pro. tem.

The Entertainment which is in preparation by the Sunflower Minstrel Club for the benefit of the State Association to be given at Occidental Hall Dec. 6, promises to be one of merit and should be greeted with a full house.

At the Regular monthly meeting of the Board of Directors of the Society of Progressive Spiritualists, of San Francisco, Cal., on Nov. 14, Mr. F. T. Lillie was unanimously elected Vice-President and Mrs. E. Ford unanimously elected a Director, to fill vacancies caused by the transition of Mr. Geo. H. Hawes. JOHN KOCH, Sec.

"Church Unions and their Significance" was the subject of an inspired lecture by Mrs. R. S. Lillie on the platform of the Society of Progressive Spiritualists at Occidental Hall, 305 Larkin St., San Francisco, Cal., last Sunday evening. She showed in an eloquent and forcible way that the churches found it necessary, on account of the advancing intelligence and broad-mindedness of the people in this progressive era, to also broaden out and to arrest the decay which has evidently set in among them all.

She said that since the advent of Modern Spiritualism, with its broadening of thought and expression, the churches have found it necessary to abandon their exclusiveness as well as their claim to unalterable truth and the foundation doctrines of their respective organizations, and that now in different parts of the country they were making a united effort to prevent dissolution and decay, and in order to do this they were obliged to depart from many of their pre-conceived notions, and even to amend their doctrines and creeds. She concluded with an improvised poem of great merit.

The introductory address of Mrs. Anna L. Gillespie was quite interesting and pathetic. The quartet gave two excellent selections, which were highly appreciated by the audience.

The Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., on Wednesday evening. Mrs. Rebecca Stewart opened the services by an invocation; Mrs. Palmbaum read the poem sent by Mrs. Baum (formerly of Oakland), now of Los Angeles, entitled "A Bright World," and was much appreciated. Dr. Palmbaum was entranced and gave spirit messages, and those who received them were highly pleased. Mrs. Kotter of San Francisco gave independent and psychometric readings. Mr. Preston closed the meeting. A. L. ASTOR, Sec.

The Sunflower League was the first society invited to Mr. and Mrs. Whitney's reception of which they are members. By an oversight, the League was omitted in the report given last week. The Sunflower League is an important society, and should receive the cordial support of every Spiritualist. We are glad to announce that it is prospering and increasing in membership at every meeting.

"Words that Burn," a psychic novel by Lida B. Browne (price, \$1.25) is for sale at this office.

The Piano Recital by Mme. Jeannette W. Crawford of Boston, at Occidental Hall, 305 Larkin St., San Francisco, Thursday evening, Nov. 14, was a brilliant effort. The threatening weather kept many away, but they lost a rich treat.

Oakland Union Spiritual Society met in Fraternal Hall on Sunday, Nov. 17, at 3 p.m. Swami Abhayananda lectured on "Search after Truth" to a large audience, and in the evening Mrs. G. W. Shriner gave messages. Sunday, Nov. 24, Swami Abhayananda will lecture; subject: "Jesus and the Rich Young Man," and in the evening Mrs. G. W. Shriner will give spirit messages. MRS. C. E. PAUL, Sec.

Mrs. Maxwell-Colby has resumed her Tuesday evening circles at 1041 1/2 Valencia St., San Francisco.

Dr. L. Schlesinger of San Francisco has been holding seances in Arkansas City, Kansas, and was arrested under a city ordinance, a license fee being demanded for giving a "show." The Judge decided that the Doctor was an ordained minister, and only held a religious service. That settled the matter.

Mrs. Scott-Briggs, who has for years conducted Spiritualist meetings in San Francisco, has gone to Los Angeles to remain during the coming Winter. She is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Mrs. Briggs is an excellent organizer and worker, and a good developer and healer, as many can testify in San Francisco and vicinity. She will be quite a help to the Cause in Los Angeles.

Mr. H. C. McClure has gone to Redding, Cal., to look after his mining interests there, but expects to return to San Francisco in a few weeks. He is an enthusiastic Spiritualist, and a good friend of humanity generally.

"Now" lectures are given every Sunday evening at Remembrance Hall, cor. Seventh and Market Sts., San Francisco, by Henry Harrison Brown to increasing audiences. Mr. Brown is a fine speaker and a profound thinker.

Postage Stamps may be sent to this office only for fractions of a dollar.

Dr. N. F. Ravlin gave an inspired lecture on "Spiritual Evolution" last Sunday afternoon at A. O. U. W. Hall, 1169 Broadway, Oakland, Cal. The Doctor will give a lecture next Sunday at 2:30 p.m. in the same hall on "Spiritualism and its Relation to Sociology." At 7:30 p.m. Mrs. Anna L. Gillespie will occupy the platform.

On Dec. 1, admission will be free both in the afternoon and evening, hoping thereby to increase the interest. Mr. Jas. R. Little will give messages after the lectures. C. F. VAN LUVEN, Sec.

Demonstration of spirit return was made last Sunday evening at 619 McAllister St., San Francisco, by Mme. Young in spirit messages to a large audience. Mrs. Sarah Seal delivered a fine address, and Professors Young and Bothwell-Brown furnished the music.

Psychometric Readings and spirit messages were given last Sunday evening by Mrs. Eberhardt, at 3250 22nd St., San Francisco.

Mrs. C. J. Meyer read flowers and gave messages from the spirit-world at 385 McAllister St., San Francisco, last Sunday evening.

Don't Forget that the bazaar will open on Thursday eve., Nov. 28 (Thanksgiving) and hold for three days, at Occidental Hall, 305 Larkin St., San Francisco.

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DR. J. M. PEEBLES.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 30, 1901.

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BE THYSELF.

Be thyself! Fear not the surges
That about thee wildly roll.
'Tis when voice of storm is loudest
He shall answer to thy soul.
Be thyself! and take the treasure
That the Father sends to Thee.
Angels near are ever waiting,
Leading where thou canst not see.
Be thyself! God's best expression!
Highest thought of His on earth.
Tempests are but sent to test thee,
And to prove thy spirit's worth.
Be thyself! And in the darkness
Hear his tender "Peace. Be still."
Long the night and drear the voyage,
'Till we learn His perfect will.
FLORENCE SHAW KELLOGG.

BORDERLAND

Face on a Window.

The citizens of Camden, Mich., are excited over an apparition that appears on the window of a house owned and occupied by C. S. Blair, at the little town of Montgomery. It is said that Blair's first wife said to the woman who is his second wife that after death she would haunt him. The face appears to be in the glass, and is a perfect likeness of the first Mrs. Blair. All attempts to rid the window of the face have been fruitless. Many people have witnessed it.

Premonition.

In his autobiography, "A Sailor's Log," Rear-Admiral Robley D. Evans relates a strange instance of premonition which a fellow sailor had the night before the attack on Fort Fisher, in January, 1865. He says:

"We had on board the Powhattan a fine young seaman named Flannigan, who came from Philadelphia. On the night of Jan. 14 he came to my room with a small box in his hand and said to me: 'Mr. Evans, will you be kind enough to take charge of this box for me—it has some little trinkets in it—and give it to my sister in Philadelphia?' I asked him why he did not deliver it himself, to which he replied: 'I am going ashore with you tomorrow and will be killed.' I told him how many bullets it required to kill a man in action, and in other ways tried to shake his convictions, but it was no use—he stuck to it. He showed no nervousness over it, but seemed to regard it as a matter of course. I took the box, and, after making a proper memorandum, put it away among my things.
"On the afternoon of the next

day, when we were charging the fort, and just as we came under fire, at about 800 yards, I saw Flannigan reel out to one side and drop, the first man hit, with a bullet through his heart. I stepped quickly to his side and asked if he were badly hurt. The only reply was a smile as he looked up into my face and rolled over dead. The box was delivered as requested, and I afterward assisted in getting a pension for his sister."
ROBLEY D. EVANS.

A Long-Lost Brother.

For two years Mrs. Henry M. Nelson, wife of Henry M. Nelson, of Nelson & Swanson, has mourned as dead her brother, H. N. Fjelman. For three years she has not heard from or of him. He was swallowed up somewhere in the far West, and the last letter that she received from him was written in Tacoma. One night Mrs. Nelson dreamed that she was walking on Superior street, when she came suddenly face to face with her brother. The joy of the meeting awakened her. She was then troubled to know the significance, if any, of the dream. While she was debating on the matter, the postman left a letter at the Nelson home, 1705 Jefferson St. Mrs. Nelson glanced at it and immediately recognized the inscription as in the hand of her brother. Her heart leaped with joy at the sight. The dream had in effect come true.
—News-Tribune, Duluth, Minn.

Experience with Mrs. Piper.

LILIAN WHITING.

Although both the *Herald* in its headlines and Mrs. Piper in the text speaks of herself as "being liberated" from the Society for Psychical Research, the society itself has had no intimation of any severance of connection, and the day after the *Herald* published her so-called confession Dr. Hodgson resumed his "sittings" with her.

EXPERIENCE WITH MRS. PIPER.

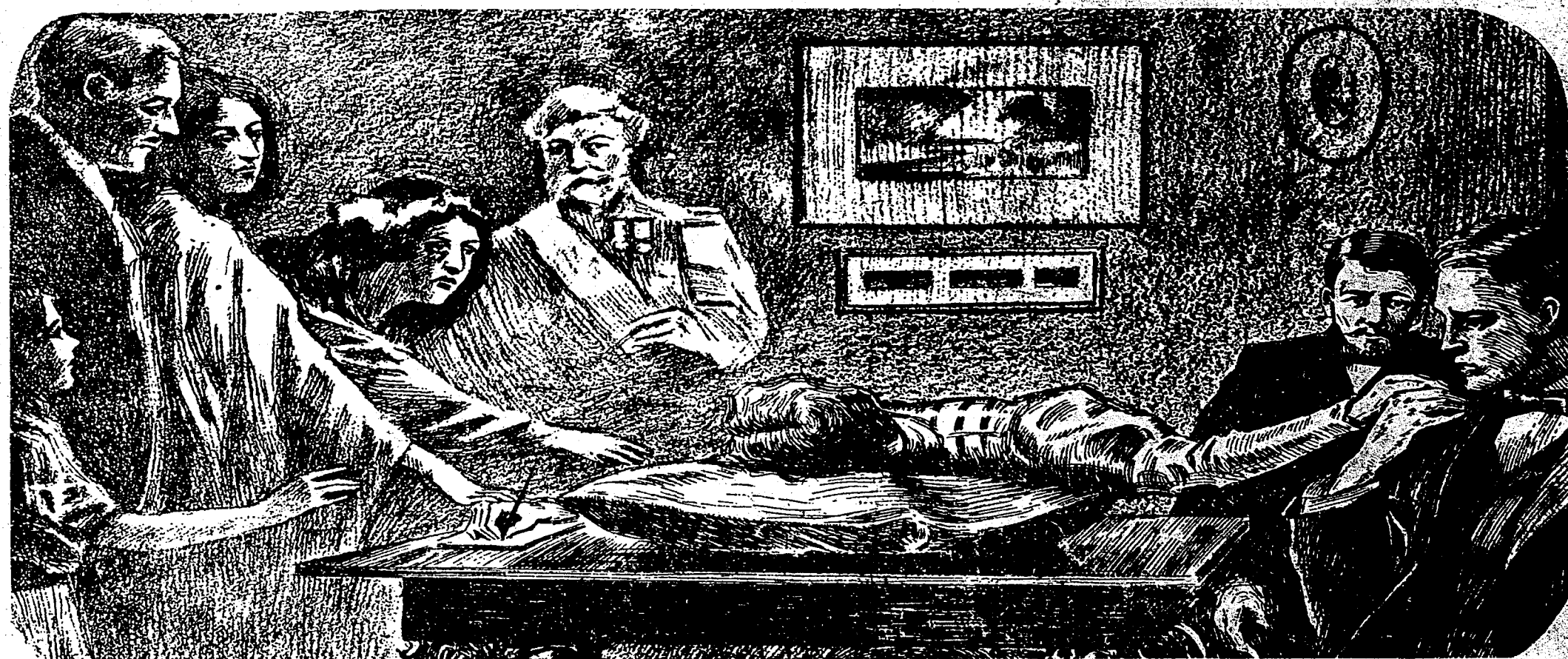
To return for one moment to Mrs. Piper's expressed belief that all communications through her instrumentality are due to hypnotism and telepathy among the living. I will venture to record one or two personal experiences.

In the latest sitting that I have had with Mrs. Piper, early in last April, a man who had been dead for more than 20 years, whom I had never known, nor even known of until within less than a year previous to this date, and one who was not, at the time, the least in my own thought (for I was wholly centered on the idea of talking with Kate Field, the conversation being verbal on my part, and written on hers, through the hand of Mrs. Piper, who was in deep trance), suddenly, to my utter surprise, announced through Miss Field that he wished to speak with me. Circumstances had brought me into a somewhat unusual rapport with members of his family who are living, but whom at the time I had never met.

With his daughter and others I had had some little correspondence, and all this panorama of a few previous months was taken up, revived, discussed, counsel given, comments made, and certain things in the future predicted, some of which, in the unforeseen and undreamed-of manner, have been fulfilled in my experience this past Summer.

The entire conversation occurred in the perfectly natural manner of one who, in the ethereal world, saw and realized and sympathized with persons in this world who were the nearest to him, and who, from the spiritual side, saw more clearly, and more widely, than one within the limitations of the physical could see.

On the hypothesis that the intelligence communicating with me was the individuality it claimed to be, all that was said was perfectly natural. On the supposition that this was from any member of his family, who are living, and who thus advised me, enlightened me, and accurately predicted certain events of this past Summer which were, at that time, totally unrelated to any knowledge or imagination of mine, the matter certainly becomes involved in mystery and in laws as yet totally unrevealed to us. Now, the man to whom I refer had met his death under very tragic and exceptional circumstances. After he had ceased talking (writing), Miss Field again resumed, referring to his personality, to several facts and circumstances which were totally



Mrs. Piper and the Scientists.

Showing the position of the medium while she was being used as a human telephone, for the transmission of messages between spirits decarnate, and the patient investigators of the phenomena, as members of the Psychical Research Society.

unknown to me, and which have since been verified.

CAUSES BEHIND MRS. PIPER.

Again, one particularly impressive experience to me, a communication through Mrs. Piper (one that chances to best lend itself to public narration), has already been recorded under the caption, "The Date in the Ring," in the Third Series of my "World Beautiful," and also in its later sequence, in the volume entitled, "The Spiritual Significance," and that I will not endeavor to reproduce here.

Any attentive reader of Mrs. Piper's assertions, as recorded in the article referred to, will see that there is nothing necessarily conflicting with the possibility of communication from those in the unseen. Mrs. Piper, like every one else, has a perfect right to her own opinion, but that she is as competent to judge of the phenomena of which she is so remarkable an instrumentality as are many of her sitters—including the trained minds of scientific men—can hardly be conceded. For my own part, I entirely coincide with the belief that various causes contribute to the results; that telepathy among the living, hypnotism, subliminal assertion, mind-reading, are all among these causes; but after all is said, the preponderance of intelligent evidence is on the side that there is still a proportion that actually comes from those in the ethereal world.

The Society for Psychical Research is concerned in only one thing; there is one exclusive aim—that of discovering the truth. No member of the S. P. R., so far as I am aware, has the slightest desire to substantiate any preconceived theory, to establish any personal conclusion, but merely and only to discover what is true and to assist in placing psychic communication in its true relation to the divine laws of the spiritual universe.—*Chicago Inter-Ocean.*

A Message to Spiritualists.

MILLIE HESS GILMAN.

Spiritualism is one of the divinely appointed forces of the world and has a mission.

We are not simply disciples (learners of truth), but have a work to do. If we play our part as we ought, how can that be done? By awakening the soul, the divine part of our nature, where only love and sympathy are active, being always ready to fill others' lamps as well as ours, that they may also light themselves out of the dark valley of ignorance.

We must also be apostles (messengers) to carry the word of a higher hope. How can we be free? By knowing the truth, for truth and freedom go together, the one being the source of the other. Our desires are continually going out, expanding and drinking in the inspiration that flows from the Universal Center.

We have dared to be free in the past, for we were in bondage to creeds. We must not shut ourselves away from any part of the divine truth, for that is not freedom.

We have a task assigned to us (Spiritualists) of the grandest and most magnificent of the world—a task that the churches cannot consistently and logically enter upon, for the vail has not fallen from their distorted visions; but in time they will discard all false ideas.

Instead of going within their own souls for enlightenment, they have taken others' ideas. We must open our own inner sanctuaries and there develop our spiritual powers, and in so doing our spirit-helpers can come nearer to us; the thoughts will then create conditions, for they will build instead of destroy, and laying clods of error in our pathway. In thinking pure thoughts the atmosphere about us will not be dense, but will be clear, illuminated with the Eastern star of hope. Love and good will come to man when the cause of Spiritualism is cleared from all fog of prejudice and false conception about spirit-return.

What is Truth?

ARTHUR FRANCIS MILTON.

It all depends on conditions—the soul's perspective. Our feelings, opinions, prejudices, loves, beliefs, actions, and often principles, are governed by necessity or influence. Because life has a roseate tint to the affluent, his dependents are expected to see it in the same light. Such is the mental slavery that Spiritualism is combatting, despite the fact that our republic is fast approaching the era where wealth is assuming control and robbing many of their soul freedom.

Shall we fall into the same error? There is no philosophy in ease and comfort, and consequently no moral for a spiritual upbuilding. Men and women will not struggle for soul power as long as they have a material substitute to lend them this power. Their philosophy will be governed by the influence supporting them, whether they be mediums or newspaper publishers.

Signs are manifest that wealth is beginning to influence both. Of course, we need a material foundation to attain a standing in the world, but is it wise to inject a material philosophy into our spirituality in consequence? Will it not eventually shut off inspiration that makes for soul progress?

The world's only hope at present lies in the higher revelations coming through our mediums and its exposition through the spiritual press. But suppose the latter should become subject to an influence whose right is claimed by virtue of its support, and its editors thereby lose their freedom of opinion or the power of publishing advanced spiritual truths not understood by such influences? Would not Spiritualism suffer? Is it not time for Spiritualists to awaken to a duty of supporting their papers in a manner to prevent such a calamity?

The Voice of Progress.

WM. J. COWEN.

A voice from beyond the grave proclaims the truth of the continued existence of life. A voice with accents of reality, the voice of intelligent consciousness pierces the material envelope which surrounds the physical existence, and our departed ones are enabled to send across the valley of the shadow of death, greeting to those still living in the flesh.

What is Spiritualism? The knowledge of the continuity of existence. Nothing more, nor less. How is this knowledge obtained? Through spirit communion. Upon these great truths is built a mighty structure which is soon destined to

sweep the earth of all opposing elements.

Some 50 years have passed by since the tiny, but all-powerful rap ushered in the philosophy of the spirits. Fifty years of progress have placed the religion of Spiritualism upon a firm foundation, and the world to-day sees that it is useless to stem the tide. Truth is mighty and will prevail. The spirits exist and we live after the decay of matter. We do not die, but our life is continued beyond this mortal plane, and in the spirit planes of existence we rise higher and higher until we reach the sunlight of perfect knowledge. Thus says the voice of progress.

Advancement is perceptible in every department of thought. We possess a better system of government than did our ancestors. The radical thought of George Washington, Thomas Jefferson and Benjamin Franklin overthrew the conservative policy of Europe and established upon the soil of free America a model republic embodying in its form of government the highest principles of thought, freedom of speech, liberty of the press, and freedom to indulge in individual opinions concerning religious worship.

Later, the voice of progress once more rapped upon the conscience of the nation, and from the impressive minds of William Lloyd Garrison, Wendall Phillips, Charles Sumner and Abraham Lincoln, the voice of the higher power proclaimed the iniquity of the traffic in human souls. Whence came the inspiration which guided the hand of Whittier, as poem after poem issued from his pen in defense of the slave, which inspired the mind of Harriet Beecher Stowe to the composition of that world-famed volume, "Uncle Tom's Cabin," depicting the scenes accompanying the slave traffic in the land of slavery. We think there was a higher agency at work than mere mortal mind. The voice of progress, from the higher realms of spirit-life, guided the footsteps of these patriots of thought. We honor the voice of progress, for in it we hear the voice of God proclaiming the advanced thought of the age.

From whence came these advanced thoughts which resulted in the advancement of the human race, both black and white, for while we labored for the freedom of the slave, we placed ourselves upon the higher planes of thought, as every good deed performed adds to the progress of mankind, both to the giver and to the receiver thereof.

Whence came these intimations of progressive principles? From the folds of the church? We regret to say, yet history reveals the fact that from the pulpit the ministers opposed the voice of progress and quoted Scripture to prove that God ordained the black man to be a servant to the white man.

But the voice of progress could not be hushed. From the mouth of Wendall Phillips the voice of progress declared that slavery should be no more. Progressive thought gained the day, as righteous principles will surely win the victory, and we honor those champions of old, while those who opposed them have passed into oblivion. Such is progression.

In 1848 the voice of progress also penetrated the material atmosphere of the earth plane. Like all other progressive movements, Modern Spiritualism was opposed by all the conserva-

tive circles of the day. The church attempted to crush this innovation of their teachings. The materialists in a body declared the truths of Spiritualism to be impossible. The world of science declared that it was all trickery, and from all sides and from every mouth there came denunciations upon this mighty truth.

Fifty years and more have passed. Where is Spiritualism? Did it, like one who shuns the light, seek to hide itself in dark corners and obscure places? No; Spiritualism is mightier than ever. Spiritualists are increasing in number daily. The same materialists who declared that all of existence was material, now preach the grander truth of a spiritual life. The same church members who said that the dead rise not until the resurrection day, now sneak around and endeavor to prove that spirit existence is one of their doctrines; but it won't do for us to hold communion with the spirits, for that was forbidden by the Bible records to our remote ancestors. Now, if spirits did not exist, why should spirit communion have been forbidden to the Jews of old? It seems to us that here is a fact which no one can deny. The spirits existed in those far-off ages and they have continued to exist until the present moment, and we can not deny the fact, for there are too many witnesses to prove the truth of what Spiritualism asserts.

The voice of progress is calling to us. Our friends upon the other shore are seeking communion with us. Let us place ourselves in position to hear the voice of the spirit as it endeavors to lead us to the source from whence life came and to the goal whither we are destined, to the land of spiritual progression, where the spirit, freed of its physical form, lives in a broader sphere of action, enjoys the gift of everlasting life and ultimately arrives to the throne of God, where others more advanced than we are, are awaiting us.

Spartansburg, Pa.

Life in the Spirit-World.

JESSIE S. PETTIT FLINT.

Do animals exist after discarding their earthly bodies?

This question often comes to us for answer, and judging from articles in the JOURNAL, the interest in this subject is gaining ground. It is one that should interest all mankind, and that it is gaining ground shows progressive movement on the part of the people. Let us first give it our attention from the standpoint of reason.

What is Life, or Soul? It is the Power that permeates, vitalizes and controls matter. All living matter is vitalized by Life. As soon as Life is separated from matter, we in our language call that matter dead. It certainly does not grow any more, whether it be in organic or vegetable class, and in many varieties decomposition sets in rapidly. And yet our chemists tell us nothing is lost, nothing destroyed—that all we see is simply change. And this about matter?

How about Soul? The Power that living growth depends on? Is not the kernel worth more than the shell? And if matter be indestructible, certainly the Power that vitalizes it is equally indestructible? But change (matter changes), it is in continual evolution; does not Soul also change? If both Soul and matter were in

evolution, your distinctive types would be lost, and chaos reign.

Soul, or Life, is stable; it is the Law, Order, Intelligence of the Universe; it is the God that is everywhere, from the tiny living leaf to the mighty oak, from the smallest of the organic class to the highest expression of Life in man. And shall man, in his egotism, declare that all there is of Life immortal is for him, and him alone? Such an attitude reminds us forcibly of the good deacon's prayer, when requesting that his family be saved: "Me and my wife, my son John and his wife, us four and no more." Natural law does not so discriminate. If there is immortality for one Soul, there is immortality for all.

And this is what Nature says to thee: "Destruction does not live with me; 'Tis only change, the thing you see When from the matter Life goes free, And in my plan you'll find no flaw."

Now let us view this subject with a clairvoyant. Nearly every medium will support my assertion that flowers, beautiful and sweet, exist in the world of spirit matter. Now bring reason to bear upon all assertions. Do not accept a single one from any, that conflicts with Nature's laws. But does this conflict with natural law, that flowers exist? Not if you read her law rightly. She says: "Destruction does not live with me." And these flowers expressed in spirit matter being present, prove the presence of Life, indestructible, immutable, unchangeable, that vitalized the matter and grew them.

Nearly all of us have seen fruit in spirit matter and many of us have tasted it. Now reason again. If the life of one vegetable form exists, then all vegetable life is indestructible, and that we recognize many that we see, is another proof of the stability of life expressed in the changing matter.

Many of our mediums can also confirm my statement that birds inhabit the Land of Spirit. Remember, a bird is one of the organic class as well as man. And many of you have seen dogs, horses and other animals clothed in spirit matter. What is true of one soul is true of all souls when it comes to the great question of continuance in a conscious, intelligent state after discarding the earthly form. And animals retain their personality in spirit matter, as well as the individuality of soul, as much as the greater animal, man. In proof of this let us give one instance, which is only one of many that have come to our direct personal knowledge.

About two years ago, we made the acquaintance of a lady some 60 years of age. She had been born and brought up in far-distant States, and her past life was unknown to us. In her early calls, she was accompanied by a dog, decarnate, and the earnest, loving creature was so anxious to attract his mistress' attention that I at last mentioned the fact to her. She was astonished, and asked for a description of the dog. It was given. "Why," was the answer, "it is my old dog that used to go with me to get the cows when I was a child, and he had just such short legs," (so short that it was almost a deformity). The lady's husband remarked that he never knew of such a dog. "No, it was while I lived at —" was the reply.

Could greater personality, or individuality, be given by the soul of man than was given by that dog? And his memory, love, intelligence—can man do more?

Let us love the creatures that are dependent upon us for care, and let no cruel thought or word come, more than we would give to our fellows in the human form. Souls are souls, and lives are lives, and joined in mighty force, form the Complex Deity of the Universe.

Happiness and Health.

PROF. ELMER GATES.

I have discovered that bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis, in the perspiration and secretion of the individual. I have detected more than 40 of the bad, and as many of the good.

Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill tempered, another jealous, another cheerful, another benevolent. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psychophysicist. Under his examination they reveal all those emotional conditions distinctly and unmistakably.

To sum it up, it is found that for each bad emotion there is a corresponding chemical change in the tissues of the body, which is life-depressing and poisonous. Contrariwise, every good emotion makes a life-promoting change. A noble and generous action blesses the doer as well as the beneficiary. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change more or less permanent.

Anybody may go into the business of building his own mind. The thinking organ undergoes perpetual changes in cell structure and is never finished. Even in old age it is not too late.

Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness, which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumb-bells. Let him gradually increase the time devoted to these psychical gymnastics, giving them 60 or 90 minutes per diem.

At the end of a month he will find the change in himself surprising. The alteration will be apparent in his actions and thoughts.

It will have been registered in the cell structure of his brain. Cells useful for good thinking will have been well developed, while others productive of evil will have shrunk. Morally speaking, the man will be a great improvement on his former self.—*Freedom*.

Norwich, Connecticut.

LYMAN C. HOWE.

In this far-off clime I am making my first record. After 43 years of platform work, ranging through 18 States, I have at last brought up at Norwich, Conn. I said "in this far-off clime." But it is not far off to me. I was just fancying myself in your office in San Francisco, where I have never been, and looking eastward to the far-away clime of New England, and especially to the Nutmeg State.

I have now spoken six consecutive Sundays for this Spiritual Union, and have two more to finish the two months for which I engaged. The Society owns a nice church, called the Spiritual Academy, which has a basement room for lyceums, socials, suppers, etc., and the use of \$5,000 at 4 per cent. bequeathed by Byron Boardman, and now, by the death of Sanford A. Chapman and his wife, Mrs. Julia A. Chapman, \$2,000 more are added, making \$7,000. But they can use no part of the principle, so that about \$280 a year is all it counts to the Union. But with a church all their own, they ought to grow and prosper with that sum added to collections, door fees, etc.

Here resided and preached the Rev. R. P. Ambler, who 45 years ago made quite a stir as a convert to Spiritualism, an inspirational speaker, and writer of high polish and excellent elocution. But he went up like a rocket, and down like a stone, and disappeared from among us.

Samuel Phelps Leland was another who wrote and spoke for Spiritualism and vanished. But I heard of him through Mr. Hearn a few years ago as lecturing for money and fame, outside of the gospel he once espoused.

Spiritualism did not pay. Those who have stood by the truth and fought its battles against the world, are little appreciated to-day.

Here I met Rev. Dr. Tillinghast, 32 years a Baptist minister, and converted to Spiritualism by Mrs. R. S. Lillie and further confirmed by striking experiences with mediums. I heard him relate one of them at the social one Thursday evening. He procured two new slates, cleaned and marked them in diverse places and screwed them together, and took them to a medium, and he affirms that he did not let go of them an instant; the medium took hold of the other end, and he got them written full under those conditions. In his 32 years of preaching he never got so much religion that he could depend on as in that one sitting. He did not say so; but that is my estimate of his 32 years of Christian work as compared to one hour of experience with a medium.

Here, too, lived the famous—or infamous—Benedict Arnold of Revolutionary times. Here have labored J. Frank Baxter, J. Clegg Wright, Mrs. R. S. Lillie, Geo. A. Fuller, Lizzie Harlow, Harrison D. Barrett, Amelia Colby Luther, Jennie Hagan Brown, Sarah Bymes, Prof. Wm. Lockwood, Nellie J. T. Brigham, C. Fanny Allyn, Joseph Stiles, Edgar W. Emerson, Dr. Fred L. H. Willis, Clara Banks, Prof. F. W. Peck, Mrs. H. S. Lake, Willard J. Hull, and how many others I cannot say. But a grand army of workers have canvassed the moral territory and sown intellectual seed, to bring forth in due time a harvest of glad tidings and enduring uses.

Here I am the guest of Mr. and Mrs. Chas. Spaulding, and right royally am I entertained. Mrs. Spaulding is a medium and speaker, gives sittings and psychometric readings, and seems to be very successful in satisfying her patrons. I think she is destined to widen her circle of usefulness and do valuable service to the Cause, over an extended area, as time ripens.

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SAN FRANCISCO, NOVEMBER 30, 1901

Happiness will be ours, just in proportion to our conformity to our highest ideals, and the centering of our thoughts on the highest and best of our aspirations and desires.

Troubles, both real and imaginary, are often created by selfishness in ourselves, or the lack of love and helpfulness for others. Noble actions and good deeds generally bring health, happiness and prosperity to those who love and do good.

Storms and disasters by sea and land have been prevalent during the past month all over the world—the result, probably, of unfavorable planetary conditions.

Dudley Buck, the celebrated organist and composer of sacred music, is threatened with loss of eyesight and is suffering from nervous prostration. He says that it is the result of night work and straining his eyes to see the music.

Our case is a similar one—the result of mental work, long hours, and the perplexity of business cares. He is going to get a year's rest for recuperation, and that is just what we need.

To be Happy you should watch the thoughts that flash in your mind, and make them all good, by the power of your own will. Disaster, disease and death will be the result of careless or bad thoughts.

The Infinite Now.—Lucy A. Mallory is a Mental Scientist, and she says:

It is true there is only the now, but without the past and the future there could not be the now—these combined constitute the now. The past characterizes the now, and the future furnishes the supply for the Infinite Now.

Growing Thought.

As an indication of the liberal trend of public opinion, we copy a few paragraphs from an editorial in the Columbus, O., *Dispatch*, dated Oct. 20, 1901, under the heading of "The Fundamental Principles of Spiritualism." Only a few years ago such an article would not have been admitted to the columns even from a correspondent, but this is an unsigned editorial, showing a great change in the attitude of the public towards Spiritualism and liberal thought generally. Here are the paragraphs alluded to:

Theosophy is the occultism of belief, and Spiritualism, of fact. While the Theosophist dwells on the relation of a septenary man to a septenary universe, and labors to understand the abstruse, explain the difficult and reconcile the contradictory speculations of his occultism, the Spiritualist confidently throws open the doors of the seance room, and invites an investigation of its phenomena, which to him are facts, that prove the immortality of the soul, and forever remove from the human heart the restraining fear of eternal damnation.

The elective philosophy of Spiritualism, like that of all occultism, seeks to reform mankind through obedience to occult law.

Matter and spirit are eternal and subject to eternal and immutable laws. Out of the laws of spirit, which are demonstrated in the spirit manifestations and communications produced and received through mediums, is woven the entire philosophic fabric of Spiritualism; but, since free thought is opposed to authority over reason, it is difficult to find even a principle upon which all Spiritualists agree.

The human soul after death possesses a psychic body, which retains the form and general appearance, the appetites and sensations of the former physical body, and, consequently, being still subject to the temptations of passion, must continue to exercise itself in the practice of virtue until perfection is attained by a process of evolution through seven graduated spheres.

These spheres are seven spiritual worlds. They encompass the earth, one above the other, and float upon its atmosphere. Magnetic rays bind them together in every direction. Ethereal particles are continually drawn from the earth to form, according to their degree of refinement, the various strata of which those worlds are composed. The lowest of these seven is an exact counterpart of the present physical geography of the earth, and the other six, in their order upward, resemble the various geographic formations during six consecutive periods in past ages. The continents of spirit-land are bounded by oceans, irrigated by streams, diversified by vegetation and dotted with cities of stately magnificence.

The inhabitants of the world below are attracted by law to the invisible world above as they progress in their development. They continue in the habits, follow the ideas and practice the faith of mortal life, and impede or expedite spiritual development as they retain the prejudices of mundane education or accept the teachings of more highly developed instruct-

ors. The orphan spirits of children are cared for by their kindred.

Heaven and Hell.—Lucy A. Mallory, in the *World's Advance Thought*, very pertinently remarks as follows about the location of these much-talked-about places, or more properly named conditions:

Heaven is but a step from hell. It is the distance between a smile and a frown, a good thought and a bad thought, a kindly deed and an evil act.

An exchange copies this item and then adds this forcible comment:

Then why do people foolishly spend their time and money building costly churches and paying priests and preachers to save them from a condition which they alone can control? Some people live in hell nearly all the time, while all dwell in both realms a part of the time—hell and heaven are conditions—not locations—and these conditions border on the line of thought. Every intelligent human being can make heaven radiant with a smile of Love, or hell livid with a frown of hate.

Vivisection, which has been practiced in the schools of late, is repugnant to persons having sympathetic natures, and should be everywhere frowned upon. We are very glad to record the following instance of disapproval. The *Universal Republic* says:

A lady who recently passed away made a will in 1896, bequeathing a large portion of an estate valued at over £25,000 to seven London hospitals. In August, 1899, she added a codicil revoking these bequests, giving her reasons as follows: "On account of my belief that such hospitals have on their staff, or among their medical men, vivisectors, or have vivisectors in their medical school, and these legacies are revoked for the reason of my abhorrence of the abominable and sinful practice of vivisection, as in my opinion it degrades and makes callous all those who habitually practice it."

Healing Thoughts.—I will speak words that are true of my spiritual self, and so renew my strength day by day: "I am alive with the life of the universe; I am strong with its strength; aglow with its health, and I am now conscious of my close relationship, my unity, with the Supreme Good. I and the Infinite are one substance, one Life, one Love, one Intelligence." As the winning of honor is but the "revelation of a man's virtue," so the reward of the righteous reveals his truthness and zeal for truth.—*Life*.

Thought Builders.—He who with his thoughts builds a book is an architect and an artist, a painter, a sculptor, a musician. He is a creator, for while he constructs and paints and carves and sings, he breathes the breath of lives into his work, and it becomes a living soul.

To Blame your parents for the faults of to-day is like attributing soiled fingers to the work of years ago.—*Harry Gaze*.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

SONG OF THE SOUL VICTORIOUS, by Eliza Pittsinger, 57½ Prospect Ave., San Francisco, Cal., and illustrated by Henry A. Hancox of Boston. Price, \$1.00; postage, 12c. For sale at this office.

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"Your divinely-inspired poem grows on me as I more closely study its substance; and I prophesy that it will be more fully appreciated by mankind as time advances, and a higher spiritual illumination dispels the mists of superstition from the creed-bound masses of earth."

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In the Preface, the author says that Nature is the only true revelation or source of real knowledge. As Forces of Nature are but different forms of the One Omnipresent Divine Energy, Natural Law will enable us to read that great duplicate which we call the "Unseen Universe," and to think and live in fuller harmony with it. And, as Dresser well says: "That man who, starting with Nature as a great living fact, develops his philosophy direct from that, and steers clear of all theological basis, will do the world a great service."

The introduction of Law among the scattered phenomena of Nature has made science, and transformed knowledge into eternal truth. The

religion of the future, says Flammarion, after it has received the same crystallizing touch, will be scientific, and founded on a knowledge of psychical facts; and it will have one great advantage over all that have gone before it—Unity.

The Christmas number of the *Delineator* is about the first of the special Christmas issues. It is a beauty. The cover is a most artistic production, showing a beautifully gowned woman, standing gracefully in a brilliantly-lighted salon. Two charming love stories, one by Cyrus Townsend Brady, plenty of advice regarding Christmas gifts, timely pointers on cookery. As a Xmas gift itself, it bears its own recommendation.

Christian, which has heretofore been published monthly by T. J. Shelton at Denver, Colo., will be published weekly during 1902 at the same price, \$1.00 a year in advance. It is an entire up-to-date Mental Science periodical and can be obtained at this office.

The *Path-Finder* is the name of a new monthly started in October at Roswell, Colo., at \$1.00 a year, edited by Edgar Wallace Conable. Each number has 12 pages, three columns to a page, and they are well filled with up-to-date ideas expressed most forcibly. The editor says: "It will be the mission of the *Path-Finder* to blaze the way to every successful condition in life, whose basic principles are founded upon Equity. The man who would seek success on any other terms, will continue to 'pass on' uninterrupted and indefinitely." It is one of our most valued exchanges.

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And of all the mighty struggles
That it had with wind and tide.
How at last it soared above them,
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How it always is arising
Over vale and hill and plain,
And all nature smiles with gladness
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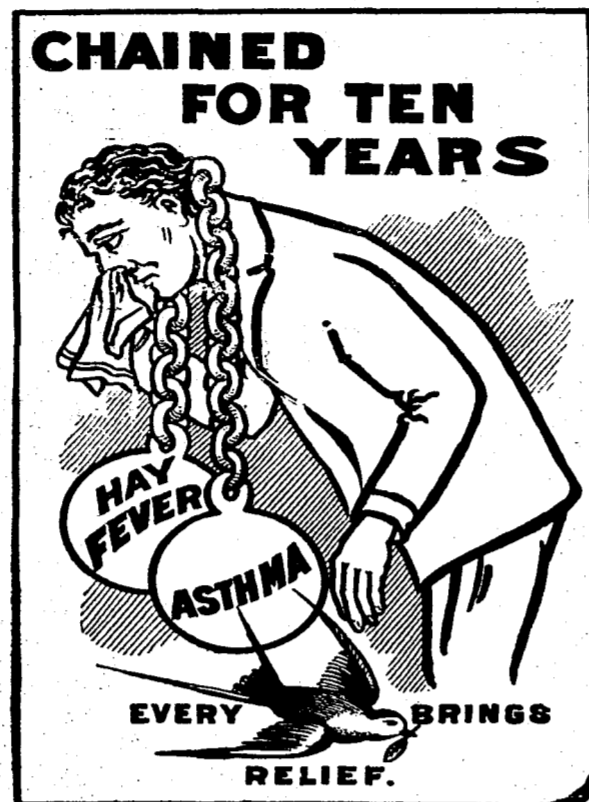
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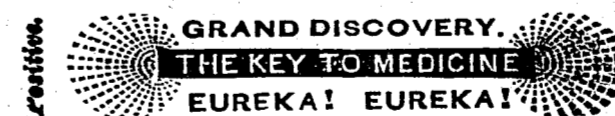
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Local News Summary.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. O. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mrs. Gillingham held the usual meeting for tests and messages at her rooms on the fourth floor of 305 Larkin St., San Francisco, Cal., last Sunday evening and had a good audience.

A Spiritual Test Meeting was held at 3250 22nd St., San Francisco, Cal., last Sunday evening, when Mrs. Eberhardt gave messages from the spirit-world and tests to the satisfaction of all present.

Flowers and sealed letters were read psychometrically and messages and tests given at 335 McAllister St., San Francisco, Cal., last Sunday evening by Mrs. C. J. Meyer. Music was furnished by Mr. Meyer. There was a goodly number present.

Mrs. R. S. Lillie gave an inspired lecture from the platform of the Society of Progressive Spiritualists last Sunday evening in Occidental Hall, 805 Larkin St., San Francisco, Cal. There was a good audience, and after the song service the Occidental Quartet entertained those present with fine music.

Henry Harrison Brown had a crowded meeting at Remembrance Hall, Odd Fellows' Building, Sunday evening. He entertained and instructed his audience for two hours illustrating the power of mind over body, showing the power of Suggestion to inhabit sensations or to produce them, its power in the development of character and in the unfolding of Telepathy and psychic faculties. Some fine instances of Telepathy and post-hypnotic phenomena were given. These meetings will be held once a month for the purpose of teaching the public the worth of Suggestion in daily life. Other Sundays will be devoted to lectures upon "The Art of Living."

Materializing Seances are numerous now in San Francisco. There were no less than five of such public meetings held last Sunday evening in different places in the city, and of course all were well patronized.

Oakland Union Spiritual Society met in Fraternal Hall on Sunday, Nov. 24, at 3 p.m. Swami Abhayananda lectured to a good audience; subject: "Jesus and the Rich Young Man," and in the evening Mrs. G. W. Shriner gave spirit messages. Sunday, Dec. 1, Swami Abhayananda will lecture at 3 p.m.; subject: "Does Man Shape his own Environment?" and in the evening Mrs. H. A. Griffin will occupy the platform. MRS. C. E. PAUL, Sec.

The Entertainment which is in preparation by the Sunflower Minstrel Club for the benefit of the State Association to be given at Occidental Hall Dec. 6, promises to be one of merit and should be greeted with a full house.

The Demonstration of spirit return last Sunday evening at Oriental Hall, 619 McAllister St., San Francisco, Cal., was greeted with a good audience. Mrs. Sarah Seal gave a very interesting lecture, after which Mme. Young gave spirit messages, and read articles and flowers psychometrically. Profs. Young and Bothwell-Browne furnished the music.

Mrs. Ada Foye, who went to Denver, Colo., to fill a month's engagement with the Spiritualist Society there, writes that she has contracted a severe cold which has settled on her lungs, and not being able to endure the high altitude and rarefied atmosphere of that locality, has been obliged to return to Seattle, Wash., for rest and recuperation. Her address is Box 158.

Her guides were doing a good work in Denver; crowded houses were the rule, and we are sorry to learn that her health would not permit her to remain there any longer.

"Words that Burn," a psychic novel by Lida B. Browne (price, \$1.25) is for sale at this office.

The Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., last Wednesday. The Society held an experience meeting. The business meeting of the Society was held on Sunday afternoon, Nov. 24. The president, Alfred Cridge, occupied the chair. Vice-President Stewart, Directors Bernier and Palinbaum and Secretary Astor were present. Reports of the treasurer showed a balance in the treasury and the society in good working order. A trial ballot to test the preferential system in electing officials was held; 30 votes were cast, and the whole time in the trial was 25 minutes. A trial ballot will be held by the whole society in the near future. DR. A. L. ASTOR, Sec.

Oakland.—Last Sunday at A.O.U.W. Hall, 1169 Broadway, at 2:30 p.m., Dr. N. F. Ravlin delivered a profound lecture on "Spiritualism and its Relation to Sociology." Those who were fortunate enough to hear him will never forget the sound logic and advice that fell from his lips. The Doctor will lecture next Sunday at the same hall at 2:30 p.m.

At 7:30 p.m. Mrs. Annie L. Gillespie lectured to a charming audience upon the theme of "Hedged." All her friends were out in full force to greet her.

Hereafter our hall will be open free to all seekers after Truth. Mediums who wish to appear before large audiences may confer with me by mail or otherwise. C. F. VAN LUVEN, President.

123 San Pablo Ave.

The Gospel of Going on was the subject of a lecture by B. Fay Mills at Metropolitan Temple on Sunday evening.

Mr. W. J. Colville is expected to arrive in San Francisco on Dec. 16 and will give a course of 12 lessons and deliver lectures until Jan. 5, 1902. The place has not yet been selected, but will be announced later.

Don't Forget that the bazaar will open on Thursday eve., Nov. 28 (Thanksgiving) and hold for three days, at Occidental Hall, 305 Larkin St., San Francisco.

Mrs. Chesbro of Los Angeles, Cal., has been arrested for a so-called violation of the city ordinances. She has held meetings to attend which a fee was charged, and this was called "attending a show." It is time for such nonsense and persecution to be stopped.

Mr. W. T. Jones, secretary of the State Association, has been confined to his home during the past week with a severe cold, taking the form of threatened pneumonia. We learn that he is improving, and we hope will soon be able to be at his post at the headquarters of the State Association.

His illness has made it necessary to close the headquarters much of the time, and has caused some inconvenience to those who were getting books from the library, and others. He is a valuable and efficient officer and his many friends will be sorry to learn of his affliction.

Los Angeles, Cal.—I arrived here on Nov. 21 and am located at 619 Hill St. Mrs. D. L. Rarher of Mount Pleasant Park, Clinton, Iowa, has a large house which is the headquarters for a grand spiritual work. The large double parlors are fitted up for meetings, which are held on Sundays at 11 a.m. and 8 p.m. At the morning meeting Mrs. Rarher presides. Mrs. Mae E. Hunt gives the opening address under perfect control of her guides, after which the meeting is open for others. They have fine music.

Prof. J. M. McLane of Chicago is the speaker in the evening and voices grand instruction. After the discourse and singing he gives tests, being entirely unconscious. He gives names and personalities; all are recognized. In all my experience I do not remember of enjoying two meetings so much.

MRS. SCOTT-BRIGGS.

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